



Śrī Baladeva Jīu Temple, Kendrapara

*Choti; The Native Place of  
Śrīla Thākura Bhaktivinoda*



Dr. Fakir Mohan Dās

*All Glory to Sri Sri Guru & Gauranga!*

Choti, the Native Place  
of  
Srila Thakur Bhaktivinode

*namo bhaktivinodāya kendrāpadā nivāsine  
iskcon-mission ādīnām gurūṇām gurave namaḥ  
nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
chotī-kendrāpadā-vāsi prañaty arghya harāya te*

**Dr. Fakir Mohan Das**

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*Front cover: The family altar of Srila Thakur Bhaktivinode at  
Choti. Insets: Srila Thakur Bhaktivinode and Srila  
Bhaktisiddhanta Saraswati Thakur.*

*Back cover: The entrance of the Baladevjiu temple at Icchapur,  
Kendrapara town. Inset: Baladevjiu with Jagannathdev and  
Subhadradevi.*

Readers interested in the subject matter of this book or who would like assistance in planning a visit to village Choti are invited to correspond with the Association for Research and Development of Thakur Bhaktivinode Sripat care of the following addresses:

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*Some additional information for tourists is provided  
at the back of this volume.*

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In that village [Choti] there is a religious house, to which was granted, by my predecessors, a holding of rent-free land. The head of the institution gave up entirely entertaining such men as chanced to seek shelter on a rainy night. This came to my notice, and I administered a severe threat to the head of the house, warning him that his lands would be cruelly resumed if in future complaints of inhospitality were brought to my knowledge.

— *Srila Thakur Bhaktivinode in "Maths of Orissa"*

## Foreword

*The following quotes are from the recorded lectures of Pujiyapad Sri Gour Govinda Swami Maharaja of ISKCON Sri Sri Krishna Balarama Mandir, Bhubaneswar:*

"So those who are *mahājanas*, *vaiṣṇavas*, they have dedicated their life to doing good to all *jīvas*. They have developed that vision, *agradṛṣṭi*. How many persons have recognised them? Who glorifies them? Saccidananda Bhaktivinode Thakur, Kedarnath Dutta, was born on 2nd September 1838. His grandfather and forefathers were staying in Chotigram, near Kendrapara, Orissa. That is known as *śrīpāta*. Nobody knows this. That place should be recognized and revived because such a great Vaishnava was staying there. The dust from his feet is there. It is a most purified place. That village has not come to light up until now. Nobody knows it. But it is coming up. Dr. Fakir Mohan Das, a research scholar, is writing books about Bhaktivinode Thakur and publishing them. This is due to Bhaktivinode Thakur's mercy.

"At that time [nineteenth century] these *zamindars*, landlords, were there. They were persecuting their subjects, who were very simple, illiterate people. They were persecuting them and Bhaktivinode Thakur could not tolerate it. 'No, I should set up a school and the illiter-

ate should have some education. Then the landlords will not persecute them.' So he first set up a school in Kendrapara. That Kendrapara High School is still there now and he was the first teacher in 1858." —*Singapore, 27 June 1995*

"Bhaktivinode Thakur was born on 2 September 1838, in Nadia district, in the village named Ulla. But it was his maternal uncle's house, not his paternal house. His paternal house was in Orissa. So he belongs to Orissa.

The name of the village is Choti. Now it is in the district of Kendrapara near the river Birupa. This is Bhaktivinode Thakur's *śrīpāta*.

Last year some of our devotees had gone to this village on the 155th appearance day of Bhaktivinode Thakur. In that village one meeting was held. Dr. Fakir Mohan Das, a research scholar, was the professor of Utkal University. He is writing a book on Bhaktivinode Thakur. He is bringing out some undiscovered facts about Bhaktivinode Thakur.

So last year a photograph of Bhaktivinode Thakur in the dress of the Deputy Collector of Puri was installed in the Kendrapara Law College because he was the first law graduate of Orissa and he was Deputy Magistrate.

*Vaiṣṇavera kṛpā pāi sarva siddhi*—If someone receives the mercy of such a vaiṣṇava he will achieve all sorts of perfection. Those who are engaged in doing this activity for the glorification of Srila Bhaktivinode Thakur, they must get the mercy of Bhaktivinode Thakur and they will achieve all perfection. I hope so.

—*Bhubaneswar, 17 September 1994, the appearance day of Srila Bhaktivinode Thakur*

## Preface

The literature of Srila Bhaktivinode Thakur and Srila Bhaktisiddhanta Saraswati Thakur caused me to leave my home when I was merely sixteen to join the Gaudiya Mission, the movement established by Srila Bhaktisiddhanta Saraswati Thakur. In 1945, while reading in Middle English School, I had come across a copy of *Śrī Saccidānanda Vāṇī* written by Sripad Jatishekhara Brahmācārī and published from Cuttack Saccidananda Math four years earlier. After reading this I had the idea that Thakur Bhaktivinode was born and brought up in Ula, a village of District Nadia, West Bengal, in his maternal uncle's house. The book described that at the time of the sepoy mutiny (1857), when the Thakur came from Calcutta to visit the temple of Lord Jagannath in Puri, on the way he visited the village Chotimangalpur to see his grandfather, Rajaballav Dutta, who was living there permanently. Thus, although I was only a small boy at the time, and although the facts presented in that book were incomplete and not wholly accurate, I could recognize that Thakur Bhaktivinode's house was in Orissa. Since I was also from Orissa, this fact attracted

my mind and I became increasingly curious to know more about Thakur Bhaktivinode's native place.

In 1948, while residing in Sri Purosottam Math, Puri, I saw Thakur Bhaktivinode's Bhakti Kuti at Swargadwara, just in front of Thakur Haridas' Samadhi Math, and I also saw Narayana Chata Math on Grand Road where Thakur Bhaktivinode stayed during his posting as Deputy Magistrate there and where Srila Bimala Prasad Bhaktisiddhanta Saraswati Thakur was born in 1874. Thus I understood that there was a substantial connection between Thakur Bhaktivinode and Orissa. When I was shifted to Baghbazar Gaudiya Math in Calcutta I got the opportunity to read many books about Thakur Bhaktivinode and Thakur Bhaktisiddhanta Saraswati, but in whatever I read and from whomever I asked I could not get any information about their native place in Choti. Rather, everyone replied that their house was in Ula or Calcutta. But I remained unsatisfied.

In 1950 *Gaudīya Vaiṣṇava Tīrtha* by Srila Haridas Das Babaji Maharaja was published and I came to know that Krishnananda Dutta, a forefather of Thakur Bhaktivinode, became the disciple of Srila Nityananda Prabhu and left his house in Ulberia, District Hooghly, West Bengal, and lived in Puri as a Vaishnava sannyasi. Still, though, I was confused as to how this branch of the Ulberia Dutta family came to Chotimangalpur.

Many years later, in 1982, I learned from the priest of the Sri Baladevjiu temple in Choti that in the six-

teenth century the King of Aul, who was ruling over the Kendrapara area at the time, donated land to the Baladevjiu deity at Choti. Then I was able to confirm that the King requested Krishnananda Dutta to leave Puri and settle at Choti, where he also donated lands for Krishnananda's Sri Sri Radha Madhava and Dadhi Baman (Jagannath without his brother and sister) deities. I also heard about the great devotion of the King for these deities. He would regularly travel in grand procession along the Birupa river to his local revenue collection office at Nolasab village, but, out of respect for the deities of Krishnananda Dutta, at the time of passing by Choti he would order the musical instruments to stop playing.

In 1958, *Ṭhākura Śrī Bhaktivinoda* written by Sripad Nityananda Brahmācari, the disciple of Srila Bhaktisiddhanta Saraswati, was published, and I came to know that for the benefit of the oppressed local people of Kendrapara, Thakur Bhaktivinode started a high school there with English-medium instruction. Hearing that such a great personality had a deep interest in the welfare of the people of Orissa, I was further impressed.

By this time, following the order of my gurudeva, I was enrolled in Sanskrit studies at Baripada Government Sanskrit College, Mayurbhanj District, Orissa, and then in 1969 I came to Utkal University in Bhubaneswar. So my studies and other scholarly duties occupied my time. But then, in 1981, I received a copy of the *Centenary Souvenir* of the Bhaktamadhu

Vidyapitha, a high school in Cuttack. My impression of Bhaktivinode Thakur's concern for the people of Orissa was further deepened when I read therein that in 1881 when the Thakur was posted as the Deputy Collector at Jessore in present-day Bangladesh, he took medical leave from his post to help Bhaktakavi Madhusudan Rao organize this new high school by becoming its first headmaster. He had known Bhaktakavi Madhusudan since 1859 when they would study together in the library of Cuttack English School (modern Ravenshaw Collegiate School). At that time he had inspired Bhaktakavi Madhusudan to organize an English-medium school with traditional Indian cultural values so that the local citizens could be freed from the cultural oppression of their foreign rulers. As that initial inspiration had materialized, Bhaktakavi Madhusudan had requested Thakur Bhaktivinode to preside as the first headmaster. It was at this point that I became fully determined to find out the depth of Thakur Bhaktivinode's relationship with Orissa.

The next major development came the following year when, in the course of research for my Ph.D. thesis, a copy of *Sva-likhita Jivani*, the autobiography of Bhaktivinode Thakur, came into my possession. This book confirmed that his native place was Kendrapara Chotimangalpur, that he was the founder and first headmaster of Kendrapara Government High School as well as Bhadrak Government High School, and also that he was the first law

graduate of Orissa. So at the first available opportunity I traveled to Kendrapara to try to find out more. At first I went to the high school, but I was surprised to see that in the official records of the school the name of Kedarnath Dutta was not mentioned in the incumbency chart of headmasters. I wanted to convince the school to change their records, but having no assistance and very little time and resources at my disposal, I could do nothing directly. But in this year, 1982, we started a trust board to collect more materials for the research.

Shortly thereafter I met the distinguished professor Dr. Keshab Ch. Sahu, who was the President of the Old Boys Association (alumni association) of Kendrapara Government High School. We decided to set the record straight by installing an oil painting of Thakur Bhaktivinode in that High School. He contributed Rs. 200/-, I managed the balance of Rs. 300/-, and we commissioned an artist to do the work. Then I met a student in the Statistics Department of Utkal University named Ashok Kumar Dash, a native of Kendrapara. We traveled together to Kendrapara and I left him there to arrange for the installation of the oil painting. He wrote to me on 23 February 1984 that everything had been arranged and that I should bring the oil painting and Rs.1000/- for the expenses of the installation meeting and the printing of a souvenir. Here I was, trying to convince them to correct the errors in their own historical records,

and on top of that I had to supply the Rs.1000/-! Not having the money, the program had to be postponed.

I kept trying. Returning to my teaching duties at Utkal University, I wrote an article explaining how the school's records were incorrect, entitled *Itihāsa Upahāsa* — "A Joke of History", which I published in my Oriya monthly *Śrī Hari-saṅkīrtana* (19th year, 10 issue, 1982). With the help of Sri Golok Prasad Das, an eminent advocate, a public meeting was held in Kendrapara on 23 May 1988. Hearing my explanation of the situation, all the members of the audience, including the school staff, were convinced and agreed that the oil painting should be installed in the school and that the school records should be corrected. With the help of State Legislator Sri Chinmaya Behera and others, again a public meeting for installation of the oil painting was scheduled for 7 September 1995, to be presided over by the Minister of Higher Education of the Government of Orissa. But the Minister had a change of program and could not come, and again the installation was postponed. The oil painting of the Thakur is kindly gracing my wall, waiting for the day it can be properly installed, and the school's records fail to reflect that such a great personality started it all.

So in this way, whatever time I could spare from my duties at the University had become occupied with the work with the high school in Kendrapara, and therefore before my retirement in 1992 I could only find the time to visit Choti twice. But after retirement I resolved to direct my energies for the cause of developing Choti

as a suitable place to receive Vaishnava pilgrims from around the world. First of all, the people of Orissa, and especially those of Choti and the rest of Kendrapara District, would need to be educated about Thakur Bhaktivinode and his contribution. This would require both publication work as well as the organization of public functions in Choti. I began to collect the results of my research into a biography of Bhaktivinode Thakur in Oriya which would show very clearly the significance of the Thakur's personality and his close connection with Orissa.

I chose the appearance day of Thakur Bhaktivinode on 2 September 1993 to make as big a public display of his glorification as I could possibly manage. With the help of Sri Bhagavat Prasad Mohanty, President of Kendrapara's Dinabandhu Law College, a public meeting was arranged to install at the Law College a copy of a photograph of Thakur Bhaktivinode in Magistrate's dress as the first law graduate of Orissa and the first headmaster of Kendrapara Government High School.

Then my plan was to have a public meeting that same morning in Choti. Less than one month before the day of the program, I set out for my third trip to Choti, nearly a decade after my second one, armed with the promise of the ISKCON Bhubaneswar devotees that they would come and hold a sankirtan festival there on that day. You can imagine what I found there. Blank stares: "Our village?" "What's so special about our village?" "Foreign devotees are coming here?" But in my earlier visits I had received a few



glimpses of recognition from the oldest residents. They recalled that more than half a century earlier devotees in saffron dress used to come from Calcutta to collect the rents. They also recalled hearing that the reason the place was called Baluadiha was because the *zamindar* (the Thakur) had an abundance of bodily hair. And they showed me the few remaining older houses and the family pond, Uasa Pokhari, which were just as described in the autobiography. So finally, after a few of my visits, the local people decided that they liked the idea of their village becoming a world famous place. With their kind cooperation a public sankirtan festival was successfully held at Choti in 1993 and in each year since on the auspicious appearance day of Thakur Bhaktivinode. The local Nama Hatta devotees together with visiting devotees from around the world come together to enthusiastically glorify Thakur Bhaktivinode with the chanting of the Lord's holy names.

At this public sankirtan festival in 1994, my Oriya biography, *Thākura Śrī Bhaktivinoda*, was opened by Sri Batakrishna Tripathy IPS, the Deputy Inspector General of Police, Orissa Central Circle. The following year at this program, on 7 September 1995, the 157th appearance day of Thakur Bhaktivinode, Sk. Matlub Ali, the Honorable Minister of Rural Development, Government of Orissa, suggested that the road running nearby the Thakur's house should be named "Thakur Bhaktivinode Sarani". This took three years to arrange, but at the same meeting in 1998 the

formal name-change announcement was made jointly by Sri Dharanidhar Nath OAS (S-1), Project Director, District Rural Development Authority, Kendrapara District, and by Sri Umakanta Mohapatra, Additional District Public Relations Officer, Kendrapara District.

A similar festival is also held every year in Choti in the month of February on the appearance day of Srila Bhaktisiddhanta Saraswati Thakur. This is certainly the fulfillment of the dream of Thakur Bhaktivinode that all the people of the world can come together, embracing each other with universal brotherly love in the chanting of the holy name of the Lord, "Jaya Sri Sacinandana ki jaya!"

I do not know why Thakur Bhaktivinode has chosen me for this work. But in any case, I present this information to you for my own purification. If the Vaishnavas of the world shower their blessings on me then my endeavor will be successful.

I am much grateful to Sripad Bhaktiswarup Damodar Maharaja, who is always sending his kind instructions with blessings and encouragement for this work. The association of the devotees of Gopāl Jīu Publications and Guru Gauranga Press, ISKCON Bhubaneswar, has been very valuable in this regard. I am also indebted to Bhakta G. S. Senan of Singapore for extending his gracious hospitality to me while conducting this research work as well as to Lila Avatar Prabhu who gave a kind donation for the printing. Hare Krishna!

In the service of the Vaishnavas,  
Dr. Fakir Mohan Das



*Sri Sri Radha Madhava (shown here) and Sri Jagannath (shown on cover), the family deities of Thakur Bhaktivinode*

## **The Glorification of Sri Sri Radha Madhava in Choti**

**by Thakur Bhaktivinode**

*(jaya) rādhā-mādhava, kuñja-bihārī  
gopī-jana-vallabha, giri-vara-dhārī  
yaśodā-nandana, braja-jana-rañjana  
jāmuna-tīra-vana-cārī*

All glories to Sri Radha and Sri Madhava, our family deities in village Choti, who display innumerable amorous divine pastimes in the groves of Vrindaban. The Supreme Lord Madhava is the divine lover of the *gopīs*, the cowherd maidens of Vraja. To save them from a terrible storm created by the demigod Indra, He, with much pity on them, lifted the great hill of Govardhana with His little finger. He is the beloved son of Mother Yashoda, and the delighter of all the villagers of Vraja. He wanders with His boy friends and the cows and calves in the forests along the bank of the river Yamuna.

## *Praṇāma Kara Jāi*

ei gagane, dīpta ravi, kīrttī prabhā dhāle  
haḷādī basanta kokīla gāe pavana tāle tāle  
birūpā kūle laharīmāle danti pāda dhoī  
praṇāma kara praṇāma kara caraṇa dhūli nei  
eī se gaḍa kaṇṭā bāḍa badhāi kahe atīta kathā  
ketakī kiā melāi jihvā jaṇāe sada marama byathā  
bāluā ḍihe bāluā bābu thile kīrttana gāi  
praṇāma kara praṇāma kara praṇāma kara jāi  
rādhā mādhaba śrī jagannātha dadhi-vāmana sātī  
kara tu sevā jīvanta devā bacana deve kahi  
"jaya śrī rādhā mādhaba kuñjabihārī" kaṇṭhe gāi  
praṇāma kara praṇāma kara caraṇa tāra chuīñ  
daśaharā melā paḍiā fula bagicā yāhaku āji bhaje  
uāsa pokharī kulu kulure yāhaku āji khoje  
bhakatibhare namraśire se nīra māthe chuīñ  
praṇāma kara praṇāma kara caraṇa tāra chuīñ  
nāhānti lālu cakravartī rājaballabha amala kīrttī  
'bidā' ga-uḍa 'kaliā malla' 'ghumurī' pārapakṣī  
nāhiñ pālīnki kacarī ghara bhāṅgi chuīñchi bhūīñ  
praṇāma kara praṇāma kara praṇāma kara jāi  
diśu nāhānti vimala kīrttī vimalā-prasāda śrī sarasvatī  
daśaharā ghare hari nāmāre hoi vihvaḷa mūrttī  
tānkara pāda padama reṇu nei śīrare deī  
praṇāma kara praṇāma kara caraṇa dhūli nei  
choṭa nuheñ e choṭī grāma sārā viśva gāe jā nāma  
iskcon bhakte mission rakte gaḍhanti eṭhi dhāma  
bhaktivinode bhaktisiddhānte dharichi koḷe yeī  
praṇāma kara praṇāma kara caraṇa tāra chuīñ

## **Go and Bow Down at Choti, the Sacred Native Place of Srila Bhaktivinode Thakur and Srila Bhaktisiddhanta Saraswati Thakur**

The bright sun in the sky of Choti spreads out the rays of its pure glories. The golden orioles and cuckoos sing with the rhythm of the sweet breeze, and the murmuring waves of the river Birupa wash its feet. So take the sacred dust from the land and bow down here, bow down here.

The thorny bamboo bushes of the old boundary fencing gently tell of the former grandeur. The Ketaki and Kia flowers open their mouths to express their pain at the departure of Baluababu Thakur Bhaktivinode, who stayed here in this Baluadiha, chanting loudly the holy names of Radha Madhava in kirtan. Bow down here and take the sacred dust on your forehead.

Engage yourself in the service of Sri Sri Radha Madhava, the family deities of Thakur Bhaktivinode, and worship Dadhi Baman Sri Jagannath. Being pleased with you, They will hear your prayers. Sing, "All glories to Sri Radha and Madhava Kunja-bihari", the poem composed for Them by Thakur Bhaktivinode. Bow down here and take the sacred dust on your forehead.

The dry Dasahara field and the wild flower garden are still calling for Thakur Bhaktivinode and Srila Saraswati Thakur, and the Uasa Pond is eagerly searching for them to wash their feet. Bow

down here and take the sacred water of that pond on your forehead.

Gone away are the priest Lalu Chakrabarti, popular grandfather Rajaballav Dutta, cowherd Bidagauda and his mother, villager Kalimalla, grandfather's cows named Ghumuri, Kahari, and others, and his pigeons, peacocks, and swans as well. The palanquin of Thakur Bhaktivinode is destroyed and all his houses have turned to dust. But the sacred land remains. Bow down here and take that sacred dust on your forehead.

The world famous Bimala Prasad Saraswati, the owner of the land, is no more on this planet. After sannyasa he often came to this place, but he would stay not in his house but in the pavilion for the worship of Durgadevi. He became absorbed in chanting of the holy names here and the dust of his feet remains. Bow down and take that sacred dust on your forehead.

Don't think Choti village is not an important place. Today people all over the world are uttering its name for the remembrance of their spiritual masters Thakur Bhaktivinode and Srila Bhaktisiddhanta Saraswati Goswami. The devotees of ISKCON along with the Gaudiya Math and Mission are reviving the spiritual atmosphere here. Bow down and take the sacred dust on your forehead.

## Introduction

Thakur Bhaktivinode had an intense personal interest to discover the birth site of Sri Chaitanya Mahaprabhu. His autobiography describes at length how he would take every opportunity to travel from his house in Godrumadwip to gather information which might lead him to the spot. Then, once he had found it, he knew that the people of the whole world could derive great benefit from seeing it and touching the holy dust of that place to their heads. Thus he made it his further aim to reveal that holy place to the world by building there a wonderful temple of Sri Sri Gaura Vishnupriya (which was completed later by his son Srila Saraswati Thakur). An outsider at the time might have considered him to be a mad person. How would such a temple be built? Gaudiya Vaishnavism at the time was in a state of great disarray, predominated by thirteen deviant sects. There was not a single organized group of pure devotees. He was approaching sixty years old. The place was on a remote island near a Muslim village. But he had a vision of devotees of Chaitanya Mahaprabhu from all over the world gathering together in that spot to chant "Jaya Sacinandana", and he made his vision a reality.

He organized the Nabadwip Dham Pracarini Sabha as a committee for developing that place. Shishir Kumar Ghosh described the determination of the Thakur in an editorial of his *Amrita Bazar Patrika* (edition 6 December 1894):

“... Babu Kedara Nath Dutta, the distinguished Deputy Magistrate, who has just retired from the service, is one of the most active members [of the committee]. Indeed, Babu Kedara Nath Dutta has been deputed by the committee to raise subscriptions in Calcutta and elsewhere, and is determined to go from house to house if necessary and beg a rupee from each Hindu gentleman for the noble purpose. If Babu Kedara Nath Dutta, therefore, really sticks to his resolution of going round with a bag in hand, we hope no Hindu gentleman whose house may be honoured by the presence of such a devout bhakta as Babu Kedar Nath will send him away without contributing his mite, however humble it may be, to the Gaur Vishnupriya Temple Fund.”

Today, millions from every corner of the globe take advantage of this work Thakur Bhaktivinode has done for us. But who knows of his native place? How many have offered their obeisances in the dust of his lotus feet there and received his blessings? Hardly a handful, as that place to this day remains unknown, even to the Gaudiya Vaishnava world.

It is the purpose of this volume to inform you, our gentle reader, about village Choti of District Kendrapara, Orissa, the native place of the two great saints Srila Bhaktivinode Thakur and Srila

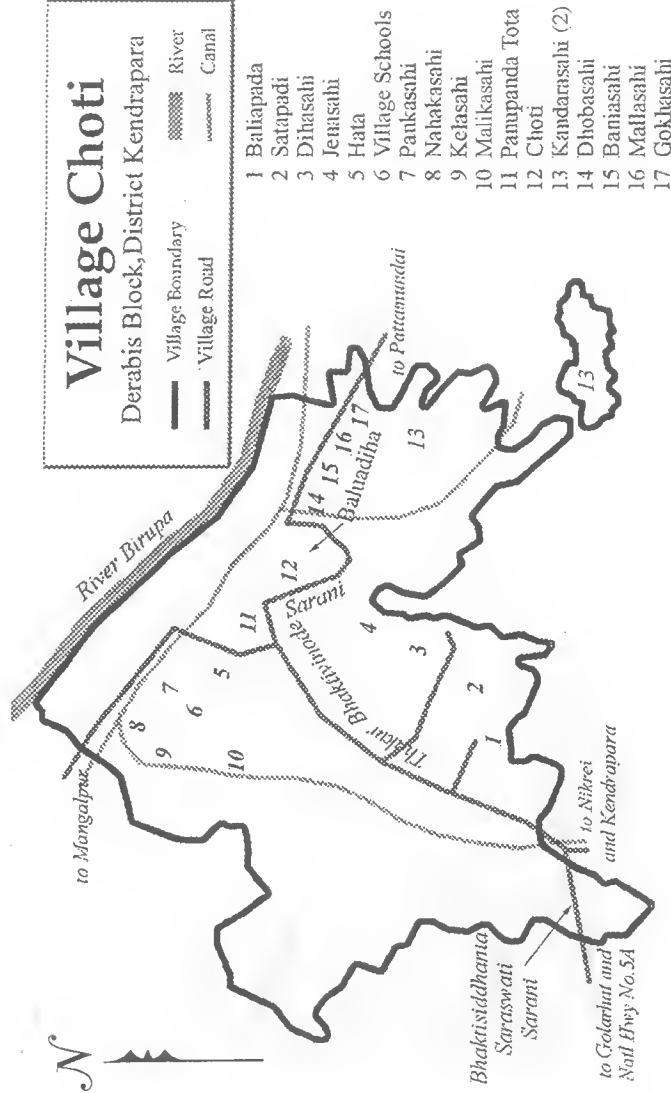
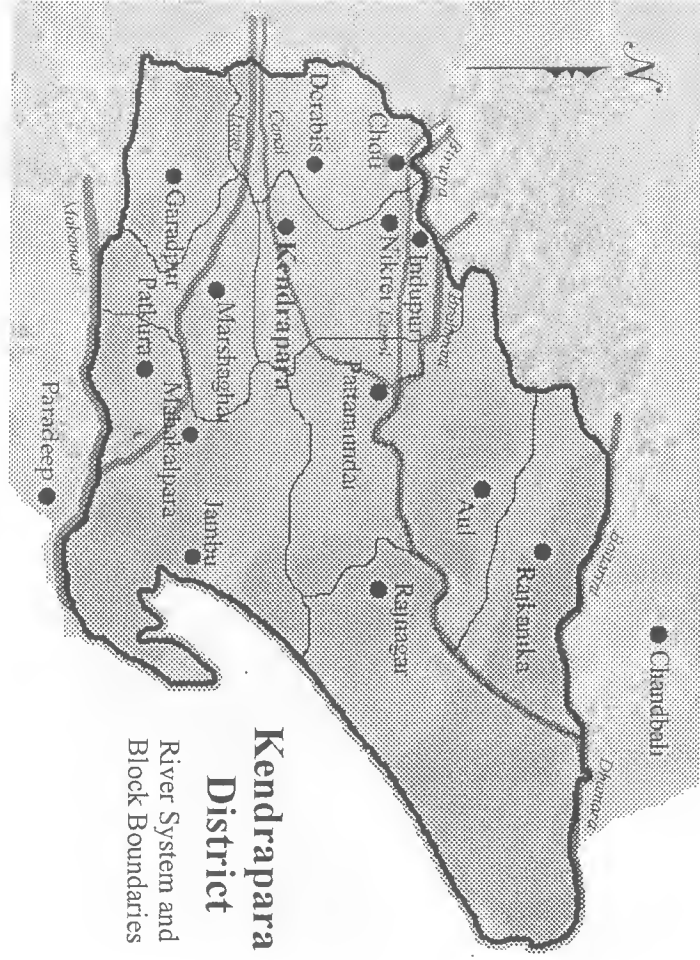
Bhaktisiddhanta Saraswati Thakur, and to encourage you to visit that place for your eternal spiritual benefit. It has been sorely neglected.

By the singular endeavor of these two great saints, devotees from all the countries of the world regularly visit the birthplace of Chaitanya Mahaprabhu. The holy name of the Lord resounds in nearly every town and village of the world. There are hundreds of math̥s and temples filled with pure devotees. Gaudiya Vaishnavism is alive with enthusiastic preaching work. The time has come for the sacred native place of these two personalities to be revealed to the world and for the devotees to receive the blessings of the great Vaishnava *acaryas* Thakur Bhaktivinode and Thakur Bhaktisiddhanta Saraswati by honoring the dust of that place on their heads.



River System and  
Block Boundaries

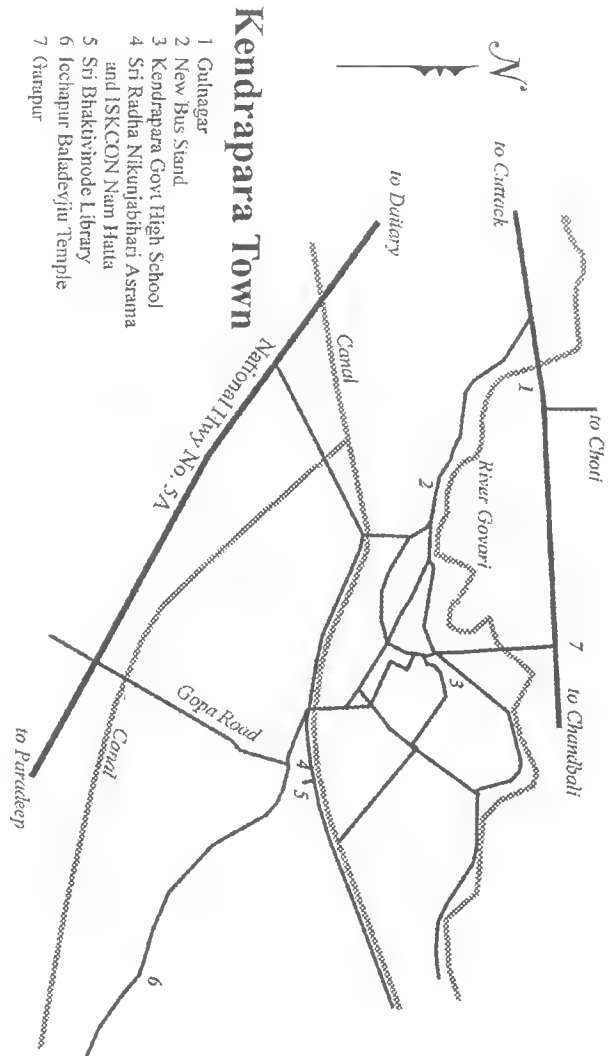
## Kendrapara District



## CHAPTER 11

# Choti — The Native Place of Thakur Bhaktivinode and Thakur Bhaktisiddhanta Saraswati

From the historical *ślokas* of the Dutta family of Ulberia, West Bengal, and also from the local people of Choti, it is learnt that in the 16th century Krishnananda Dutta, a disciple of Sri Nityananda Prabhu and a forefather of Thakur Bhaktivinode, left his home in Ulberia and lived in Puri as a Vaishnava sannyasi. There, he daily chanted 300,000 names of the Lord, worshiped his deities Sri Sri Radha Madhava, and observed a vow of silence. At the request of the King of Aul, Krishnananda left Puri and along with his deities Radha Madhava and Jagannath (Dadhi Baman) moved to the village of Choti, nearly 10 km from Kendrapara. The King of Aul established the Dutta family as the landlord of 9/16ths of Choti and another family, named Ray, as the 7/16ths landlord. The King also donated many landed properties for the worship of Krishnananda's deities. Although the





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descendants of Krishnananda Dutta resided in Calcutta as rich landowners, they maintained their connection with Choti. However, in the 7th generation from Krishnananda, serious legal problems besieged the family and all the family properties in Bengal became lost. Thakur Bhaktivinode's grandfather, Rajaballav Dutta, thus left Calcutta and lived permanently with his family in his paternal land at Choti. Rajaballav's son, Ananda Chandra, though, chose to live in Ula, West Bengal, at his father-in-law's house, as educational opportunities for his family were not available in Orissa at that time. This is where Thakur Bhaktivinode was born.

Ananda Chandra was not present in Ula at the time of the Thakur's birth in 1838. Some quarrel had developed in Choti between the Ray family and Rajaballav Dutta and the Ray family was forcibly collecting the rent due to Rajaballav. One of Rajaballav's tenants, Sri Kurupi Sahoo, refused to pay rent to the Ray family and went to Ula, bringing Ananda Chandra to Choti to help Rajaballav. The Rays filed a case against the Sahoos and Rajaballav, but the case was dismissed and out of gratitude Thakur Bhaktivinode's grandfather donated one acre of land to Kurupi Sahoo.

When Ananda Chandra died in 1849, his wife, Thakur Bhaktivinode's mother, came under severe financial hardship. But somehow she was able to arrange for the completion of her son's education, and then, in 1857, Thakur Bhaktivinode brought his

## of Srila Thakur Bhaktivinode

mother and the rest of the family from Calcutta to Choti, living there with his grandfather until his grandfather's death in 1858. The landed property and *zamindari* of Choti Mangalpur were then recorded in the name of Thakur Bhaktivinode. The Thakur acknowledged this in his book *Maths of Orissa*: "I have a small village (Choti Mangalpur, six miles from Kendrapara) in the country of Cuttack, of which I am the proprietor."



*Baluadiha in Thakur Bhaktivinode Nagar, Choti, the dwelling place of Baluababu, Thakur Bhaktivinode*

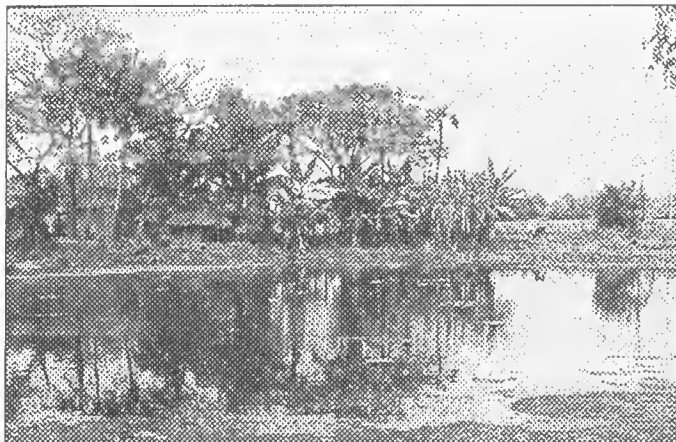
He also describes his place in his autobiography:

In Choti Mangalpur [now known as Choti] we have six or seven big thatched houses. Thakur Radha Madhava and Jagannath are being worshiped in one of these houses. Behind these houses there was a pond named Uasa Pokhari. There was a fence of *kantā bāumśa* [thorny bamboo] around the *gaḍa* [palace]. We did not think about

## Choti: The Native Place

our food, only because grandfather Rajaballav Dutta had nine parts (9/16) of the paternal zamindari here and the rest seven parts (7/16) belonged to the Ray family.

So, though Thakur Bhaktivinode took birth on 2nd September 1838 in his maternal uncle's house in Ula, West Bengal, yet his native place is village Choti in Kendrapara. After his divine demise in 1914, the landed property there was transferred into the name



*Uasa Pokhari, "The pond of the palace", just behind the Thakur's house*

of his son, Bimala Prasad Dutta, Srila Bhaktisiddhanta Saraswati Thakur, and it still stands in that name.

From the local people it is learned that Srila Bimala Prasad Bhaktisiddhanta Saraswati Thakur came to Choti three or four times and he was also regularly sending his brahmachari disciples from the Gaudiya

## of Srila Thakur Bhaktivinode

Mission in Calcutta to collect the rents from the tenants. During his visits there, though, he would not enter into his father's house, but he would stay in the adjacent Dasahara Mandap. As he considered Choti to be his native place and his hereditary property, and as he was leading the life of a Vaishnava sannyasi, he considered all his property to be dedicated to the service of Sri Sri Radha Madhava and Dadhi Baman (Jagannath), and thus it was not meant for him to enjoy.

### A Brief Description of the Life of Srila Thakur Bhaktivinode

Vaishnavism in Orissa reached its zenith during the period of Sri Chaitanya Mahaprabhu. After the Lord's disappearance in 1533, darkness descended. The six Goswamis were in Vrindavan and Srila Nityananda Prabhu was in Bengal, but there was no leading personality to preach Gaudiya Vaishnavism in Orissa. This gap was filled in the 17th century by Prabhu Syamananda and Prabhu Rasikananda, and in the 18th century the tide was turned by Srila Baladev Vidyabhusana of Balasore district.

Then, in the 19th century, a great disaster again overtook Oriyan Vaishnavism when thirteen *apasampradāyas* (pseudo-Vaishnava cults), known as Aula, Baula etc., falsely identified themselves as pure Vaishnava devotees. The people gradually came to accept their degraded and anti-social activities as the standard behavior of Vaishnavas. Because the common people could not discriminate between real and false Vaishnavas,

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the genuine Vaishnava community also came under severe criticism. Since the Brahmos\* and Christians could not understand the spiritual significance of the eternal love expressed in Sri Sri Radha-Krishna's divine conjugal



Thakur Bhaktivinode

pastimes, they took the opportunity to fuel public disdain. Thakur Bhaktivinode (1838-1914), the "Seventh Goswami" of Gaudiya Vaishnavism, together with his son, Srila Prabhupada Bhaktisiddhanta Saraswati Thakur, of village Choti in Kendrapara, Orissa, started a great

\* A quasi-Protestant theistic society within the fold of Hinduism formed among the Indian intelligentsia of Calcutta in the early nineteenth century.

## of Srila Thakur Bhaktivinode

revolution against these *apasampradāyas* and preached the unalloyed devotional movement in India and abroad.

Thakur Bhaktivinode adopted three primary methods for the preaching of unalloyed devotion to Lord Sri Krishna in the modern age—publication, establishment of Nama Hatta centers, and the Vishva Vaishnava Sabha.

He published approximately seventy books in Sanskrit, English and other Indian languages. After studying, *Sri Chaitanya Mahaprabhu: His Life and Precepts* (1896), Mr. R.W. Frazer, the British literary critic, commented in his famous, *A Literary History of India* (First edition, 1907, pp.349-51):

Five hundred years have passed away since the time Chaitanya spread faith in the saving grace of Krishna throughout the land. Nevertheless, down to the present days, the same spirit that inspired Chaitanya continues still to dwell among his followers.

In an interesting account, *The Life and Precepts of Chaitanya*, lately published by his devout and aged follower, Sri Kedarnath Dutta Bhakti Vinode, it can be read how this spirit preserves its vitality undiminished, amid the changes that are sweeping over the land. This exponent of the hopes of the present followers of the teachings of Chaitanya, declares his firm faith that, from a devoted love to Krishna, a movement will yet take place, to draw to the future Church of the World, "all classes of men, without distinction of caste or clan, to the highest cultivation of the spirit." This Church, it appears, will extend all over the world and take the place of all sectarian churches which exclude outsiders from the precincts of the mosque, church or temple.

It is astonishing that this concept of an international church of Krishna consciousness, conceived nine decades

before in Thakur Bhaktivinode's literature and selected by Mr. Frazer for special note, is now manifesting.

In 1881 Thakur Bhaktivinode also edited the first magazine on the subject of pure devotion, named "*Sajjana Toṣaṇi*". In the issue dated 2/12/1885, though, he stated:

At first not a single magazine was being published in Vaishnava Society. But by the inspiration of *Sajjana Toṣaṇi* now I am getting some spiritual magazines named *Ratnākar* from Dacca, *Hari-bhakti-pradāyini* from Balasore in Orissa, and *Vaiṣṇava* from Calcutta.

The vision of a dynamic movement of Gaudiya Vaishnavism to take the holy name of Krishna and the teachings of Lord Chaitanya Mahaprabhu to every town and village of the world originated with Srila Thakur Bhaktivinode. His initial step for the organization of this movement was in 1885 with the founding in Calcutta of the Vishva Vaishnava Sabha, "World Vaishnava Society". This organization was the basis for the establishment of the Gaudiya Mission by Srila Bhaktisiddhanta Saraswati Thakur. Through the work of the Gaudiya Mission and its sister groups, most notably the International Society for Krishna Consciousness (ISKCON), there are practicing Gaudiya Vaishnavas in nearly every country of the world.

While thinking of worldwide preaching, Thakur Bhaktivinode did not neglect his own people. He devised the Nama Hatta movement for the distribution of the tenets of pure devotion on a village-to-village basis. In his later years he personally

developed this movement by travelling extensively throughout Bengal and Orissa, encouraging the common people to chant the holy name of the Lord both individually and congregationally, to live a life free from the sinful effects of modern atheistic civilization, and to teach others to do the same. His simple formula has proven immensely successful, as there are now not only thousands of Nama Hatta centers throughout the region but throughout the world as well, the system proving itself adaptable to different cultural settings.

### A Brief Description of the Life of Srila Bhaktisiddhanta Saraswati Thakur

It is stated in the *Pūrṇacandra Bhāṣākośa*, the largest dictionary of the Oriya language, "Om Vishnupad Sri Srila Bhaktisiddhanta Saraswati Prabhupada has brought a new age in the world by his worldwide preaching of pure *bhāgavata* religion." This great saint, the son of Srila Bhaktivinode Thakur and Srimati Bhagavatidevi, was born on 6 February 1874 in a rented house near to the Sri Jagannath Temple in Puri. The Thakur gave his son the name Bimala Prasad, as the goddess Bimala Devi is the external energy of Lord Jagannath, and she resides inside the Jagannath Temple compound. When the boy was six months old his mother took him upon Lord Jagannath's chariot during the Rathayatra festival. He crawled from the lap of his mother to embrace the feet of Lord Jagannath, and he then received the Lord's offered garland. Bhaktivinode Thakur observed the boy's first



*Srila Saraswati Thakur, the illustrious son of village Choti*

rice-giving ceremony with the sacred *mahāprasād* of Lord Jagannath.

At the age of seven, while he was studying in Serampur Union School, West Bengal, he was initiated by his father into the Nrsingha *mantra* and the Hare Krishna *mahāmantra*. In 1881 his father gave him a deity of Kurmadeva to worship. The title "*siddhānta sarasvatī*" was given to him in 1898 by Mahesh Chandra Chudamani's Sanskrit School for his extraordinary knowledge of Astronomy, and the title "*bhaktisiddhānta sarasvatī*" was awarded in 1900 by the Nabadwip Dham Pracarini Sabha. Also in 1900, he became the disciple of Srila Gaura Kishore Das Babaji Maharaja. After accepting sannyasa in 1918, he became known as "*Parivrājakācārya Tridaṇḍī Swami Bhaktisiddhānta Goswami*".

In order to prepare himself for establishing a worldwide preaching movement, in 1903, at the age of 31, he took up the vow to daily chant 300,000 names of the Lord (192 rounds), and within nine years he completed one billion names. The following year, 1906, he accepted his first disciple, Sri Rohini Kumar Ghosh, the nephew of Justice Chandramadhav Ghosh.

In 1911 he was sent by his father to Balighai in Midnapore District to participate in a public debate on the topic of whether caste brahmins or Vaishnavas are superior, and he refuted all the arguments of the *smārta brāhmaṇas*, establishing the superiority of the Vaishnavas. Later that same year, another contention was brought forward by a group of *smārtas* in Nabadwip, who claimed that the Vedic scriptures do not describe Sri Chaitanya Mahaprabhu as the

Supreme Lord and thus the worship of the deity of Chaitanya Mahaprabhu and the chanting of the Gaura *mantra* were not bonafide religious practices. Bhaktisiddhanta Saraswati Thakur soundly defeated these arguments as well. These bold challenges to the religious establishment of the time became the hallmark of his mass preaching movement, the Gaudiya Mission, which was the manifestation of the desire of Thakur Bhaktivinode to spread Lord Chaitanya's teachings far and wide.

As he traveled and traveled, speaking the pastimes of Lord Sri Krishna and defeating the pseudo-religionists, many came forward to be his disciples. He thus expanded his preaching by opening *maths* in Bengal and Orissa, eventually establishing 64 *maths* throughout the Indian subcontinent, and one in London as well. When the first team of preachers reached London in 1933, Professor Bauver wrote a letter to Srila Saraswati Thakur asking him why he had unnecessarily sent preachers to that country. He said they would not give the preachers even one inch of a place in their heart, because they had already driven out the spiritual masters of their country long ago. Srila Saraswati Thakur replied: "I not only wish to have one inch of a place in your heart, but to also occupy the whole of Europe, upon which the throne of Swarat Purusottama shall be installed."

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\* Sri Nityananda Brahmachari, *Śrīla Bhaktisiddhānta Sarasvatī Thākura*, Bhaktivinode Ashram, Berhampur, First Edition, 498 Gaurabda (1984), p.582.

Srila Bhaktisiddhanta Saraswati Thakur was not satisfied by just sending preachers to the western countries. On 19 June 1936, the disappearance day of Thakur Bhaktivinode, he expressed:

Srila Bhaktivinode Thakur disappeared 22 years ago. We should discuss about our preaching during the last 22 years. We should make Vaishnavas of all the people of the world. Actually, all the people of the world are Vaishnavas in their real self. The work of the Visva Vaishnava Raja Sabha is to help them to realize their real self.... For the welfare of the world, if necessity arises, we have to wander all over the world.... We should knock at least once on the doors of all the persons of the world.... Tell them, "You should start your bhajan in the line of Bhaktivinode, the pure devotional institution."

He established printing presses in Calcutta, Mayapur, and Cuttack for widespread distribution of the sacred scriptures and the teachings of Lord Chaitanya Mahaprabhu, publishing in Bengali, English, Oriya, Hindi, Assamese and Telugu. His disciple, Srila A.C. Bhaktivedanta Swami Prabhupada, later expanded this movement to every corner of the globe through the International Society for Krishna Consciousness, and he also expanded the distribution of the sacred scriptures into every major language of the world through the Bhaktivedanta Book Trust.

For a summary of the activities in Orissa of these two great saints, please refer to the Appendix.

## CHAPTER 2

### The History and Culture of Kendrapara

Kendrapara is famous as the place of Lord Baladev, and it is also known variously as Siddha Baladev Pitha, Tulasi-ksetra, Gupta-ksetra, Brahma-ksetra and Kandaraganagar. Five thousand years ago, in *dvāpara yuga*, Lord Baladev, the elder brother of Lord Sri Krishna, came on pilgrimage to Orissa. When He arrived at Jajpur He heard from the local brahmins about a demoniac king named Kandarasura who was living at Lalitagiri, a hill about thirty kilometers north of the present town of Kendrapara. Lord Baladev killed the demon in a fight and married his daughter Tulasi. Thus the region was at first called Kandarapalli, and it later became known as Kendrapara. One village near to village Choti still bears the name of Kandarapura.

From ancient times a deity of Sri Baladevjju was worshiped in a cave of Lalitagiri. Later, this deity of Sri Baladevjju came to Kendrapara. Eventually, the

worship of Sri Baladev was predominated by the rise of Buddhism, and Buddhist centers were established near Kendrapara at Ratnagiri, Udayagiri and Lalitagiri. The diaries of the seventh century Chinese explorer Huensang mention a Buddhist University named Puspagiri Visva-vidyalaya at Ratnagiri. However, Buddhism did not eliminate the worship of Sri Baladev. In the thirteenth century the first temple of Sri Baladevjju was built in the middle of Kendrapara town by King Anangabhimadev III of the Ganga dynasty. This temple was destroyed in 1663 during the period of Aurangzeb by Miad Mahamad, the commander of the Moghul army, because it did not pay *jijiākar*, the extra rent imposed by the Moghul rulers. The site of this original temple is now occupied by a mosque which was built in the seventeenth century by the provincial governor Khani Daurani. But at this location one can still see the Chandan Puskarini, the pond which was used for the boat festival of the deities during the time of the Chandan Yatra festival, a standard feature of Orissan temple architecture.

When the old temple of Baladevjju was destroyed by Miad Mahamad in 1663, Sri Gopal, the King of Kujanga, tried to take Baladevjju by boat to his palace. But after travelling some distance, at Luhakhand Pragana on the Luna river, the boat would not go any farther. That night, Baladevjju appeared before the king in a dream and told him that He did not want to



permanently leave His beloved Tulasi-ksetra on the southern bank of the Madhusagar river. So the king kept Baladevjiu in secrecy at that very spot on the bank of the Luna. He placed the deity beneath a big banyan tree called Sakhibata, and there the Lord was worshiped for seven years. This banyan tree is still existing, and beneath it an image of the Lord's footprint has been installed.

Sri Gopal then set about to fulfill Baladevjiu's desire to return to Tulasi-ksetra. He approached King Srinivasa Narendra Mahapatra of Chedaragada, which at the time was a remote jungle area. (Now it is the Baranga section of Kendrapara town.) A suitable site for a temple was selected near the king's palace there, and the two kings together built the present temple. They brought Baladevjiu from Sakhibata and established His worship. As Baladevjiu desired to stay there, it is called Icchapur, the village of Baladev's desire.

After the Moghul rule, the worship of Sri Baladev again flourished under the patronage of the Jana family. In the seventeenth century, Kurupa Chandra Jana, a family member of the King of Jodhpur, Rajasthan, migrated from Jodhpur to Orissa and settled at Jodhabanka of Panikoili, in current Jajpur District. Later, he was awarded landlordship of Kendrapara by King Ramachandradev II. His son Govindadev came to Kendrapara and resided on the bank of the Madhusagara River. He began a trading business with Bali, Java, Sumatra and Ceylon and became very wealthy.

Due to the influence of Rupa and Sanatana Goswamis of Vrindaban, the kings of Rajasthan had become Gaudiya Vaishnava devotees, and Kurupa Chandra Jana and his descendants were no exceptions. By their influence, Gaudiya Vaishnavism spread in the area of Kendrapara.

In the eighteenth century, Kurupa Chandra's grandson, Sadasiva Jana, organized the worship of Govindajiu with Sri Radha and Lalita in Kendrapara in the tradition of Rupa Goswami's worship of Govindadev In Vrindaban, and he also began a tradition of serving the various *sādhus*, religious mendicants, who would come to the town to see the deity of Lord Baladevjiu. His son, Radhashyama Narendra (1807-1877), constructed a temple for Govindajiu and organized the worship in elaborate style. Thus, at the time of Bhaktivinode Thakur, Kendrapara was, after Puri, the second center of Gaudiya Vaishnavism in Orissa.

Radhashyama Narendra also expanded the program of *sādhū-seva* begun by his father. For the four months of the rainy season, from June to November, *sādhus* from all parts of India would stay in Kendrapara. Radhashyama Narendra arranged all types of service for the *sādhus* and their camels, horses and elephants. Thousands of *sādhus* would stay each year at the Govindajiu temple. During the festivals of *Nandotsava* and *Govardhana-pūjā* the mountains of curry, *sarapuli*, *kakara* (stuffed cake), *purī* (pancake), *ladḍu* (ball-shaped



sweet), *khaja* (lolly toffee), *kṣiri* (rice pudding), *khua* (candied milk) and various types of cake *prasād* were prepared for the *sādhus*. After completing the four month vow, each *sādhū* would receive from King Narendra one blanket and one small metal jug along with travelling expenses. He also did not hesitate to provide whatever the *sādhus* required, including Indian hemp, tobacco and *guḍakhū* (a mixture of tobacco and treacle). King Narendra is glorified in a phrase from that era: *swargare indra, martyare narendra*—the earthly king Narendra is like the heavenly king Indra. The king's hospitality became famous all over India, and the variety of *sādhus* that would come there was perhaps unmatched.

Sometimes Thakur Bhaktivinode would also go to King Narendra's palace in Badakotha where he would have seen the many types of *sādhus*. But the Thakur warned against showing undue respect to imposter *sādhus* in his *Kalyāṇa Kalpataru*.

According to local legend in Kendrapara, in the sixteenth century Sri Chaitanya Mahaprabhu came to Chedaragada for five days during the month of Margashirsha (November-December), visited the temple of Baladevjiu with his followers, and received *navanna*—the first rice of the new harvest. Although this legend is not corroborated by any of the recognized biographies of Chaitanya Mahaprabhu, it cannot be ruled out. The Lord may have visited Kendrapara during his second journey from Bengal. Kavikarnapur Goswami, the son of Sivananda Sen

and a court pandit in King Prataparudra's assembly, has stated that at that time there were two main roads from Jajpur to Puri. One road was via Cuttack and the other was via Kendrapara and Paramahanseswar. This other road was sometimes used by the devotees who would travel each year from Bengal to Puri to see the Lord. There is specific mention of a group of devotees headed by Haridas Thakur one time travelling via this route.

The worship of the image of Sri Chaitanya Mahaprabhu in the Kendrapara area was first established in the seventeenth century by one Mahant Srila Padmanabha Das, a follower of Sri Chaitanya Mahaprabhu. He came to Nikrei, very near to Choti village, and began the Madan Mohan Math there for the preaching of Gaudiya Vaishnavism.

Also in the seventeenth century, Palasinga of nearby Pattamundai Block became a center of Gaudiya Vaishnavism, as many of the Goswami followers of Sri Chaitanya Mahaprabhu settled there and were living by worshiping Radha Vrindabanjiu.

In the eighteenth century Srila Nimai Charan Das Maharaja, the then-head of the Nikrei Madan Mohan Math, started another two Gaudiya Vaishnava centers in the Kendrapara area, Gopaljiu Math in village Dhumat, near Indupur, and Govindaji Math in village Tikana Narasinghapur, near Pattamundai. These *maths* are closely connected with the Radhakanta Math (Gambhira) of Puri Balisahi. The *mahant*, head priest,

of the Nikrei *maṭh* is honored at the time of the ceremonial bathing with the offered turban and flowers of Sri Radhakantajiu brought from Puri, and the ceremony is conducted in the presence of the Palasingha Goswanis.

At the time of Thakur Bhaktivinode, a famous poet named Ganakavi Gopal Dash was born in this Palasingha Goswami family and is famous in Orissa and Bengal for his Oriya drama, some of which were written on Vaishnava themes.

So, during the time of Thakur Bhaktivinode, Vaishnava culture was strong in Kendrapara town and in other places of the district, and it continues so up until the present day. As Baladevjiu is the deity of agriculture, so agriculture is the main source of income in the area. And the worship of Lord Baladevjiu with Sri Jagannath and Subhadra is the predominate religious activity, just as it is in Puri. Only some minor differences are found in the particulars of the worship. For example, in the main temple, Lord Baladev and Lord Jagannath sport substantial moustaches, Their eyes are slanted, and the image of Srimati Tulasi-devi — in human-like form and holding a flower garland — is worshiped in front of Lord Baladevjiu as His wife. This image of Tulasi-devi also serves as a holder from which grows a Tulasi plant.

In addition to the worship of Baladevjiu with Jagannath and Subhadra, we also find in prominence the worship of Dadhi Baman or Patita Pavan,

Jagannath without His brother and sister. Lord Jagannath is often referred to as Baman because His features resemble those of a dwarf. And *dadhi*, yogurt, is considered a very auspicious substance. In the Oriya *Mahābhārata*, written by the first Oriya poet Sarala Das, it is stated that the five Pandavas chanted the name of Dadhi Baman to invoke auspiciousness before going to the battlefield to fight the Kurukshetra war. So it is the tradition of the area to chant the name of Dadhi Baman at the beginning of any work, especially when leaving the house. In Kendrapara District, major temples of Dadhi Baman may be found in Chaundakulad, Bharatapur, Madhu Shasan, in village Mandia, and in Derabis.

Lord Shiva is the best of all Vaishnavas. So we also find in the Kendrapara area numerous places where Lord Shiva is being worshipped as a servant of Lord Krishna. According to local custom, when Lord Baladev killed the demon Kandarasura He threw the different parts of the demon's body in different places of the district, and at each of these places various deities of Shiva are being worshipped: Lord Swapneswar is worshiped in Kantia where the demon's feet landed, Lord Lankeswar in Guatisig village where the demon's neck landed, Lord Bileswar in Kajala (waist), Lord Arteswar in Jagannathpur (trunk), and Lord Someswar in College Compound, Kendrapara Town (right hand).

There is also a considerable prominence in Kendrapara District of the worship of Lord

Ramachandra. The temple of Raghunath in Asureswar and the temples of Hanuman in Nikrei and Garapur are quite famous. In various places of the district there are elaborate arrangements for public performances of Rama-lila during the appearance day celebrations of Lord Rama in the month of Chaitra (April-May). Especially famous, even beyond the district, is the Rama-lila in Asureswar. Three famous poets of the eighteenth and nineteenth centuries from Kendrapara district composed Rama-lilas, Vaishya Sadasiva of Derabis, Rangadhara Narendra of Ichhapur, and Kavisurya Sadananda Brahma of Diksitapara (Asureswar).

Other Vaishnava temples may also be found in the district. A Laksmi-Varahadeva temple is prominent in Aul, and Vishnu images may be found at Rajnagar, Narua, Derabis, Chatra, Panchu Pandava, and in the Kapileswar temple complex at Barimula. Rare, two-armed images of Surya-Narayana and Trivikram Vishnu may be found in the shrine at the Chatreswar temple of Chatra-Chakada of Kendrapara district.

Other prominent festivals of Kendrapara district include *Gajalakṣmī-pūjā*, worship of Goddess Laksmi standing between two elephants, which is observed during the full moon day at the beginning of the month of Kartika.

Similarly, *Manabasa Lakṣmī-pūjā* is a famous festival in the agricultural areas of Orissa. It is connected both with the history of the temple of Lord Jagannath in Puri as well as the culture of Baladevjiu. On Thursdays

during the harvest month of Margashirsha (November-December), the villagers worship Laksmi in the mounds of white paddy. This system of worship is not seen in the families of Bengal. As the forefathers of Bhaktivinode Thakur were staying in Orissa for a long time, they also performed *Manabasa Lakṣmī-pūjā* like other Bengali families of Orissa.

When Sri Chaitanya Mahaprabhu first came to Puri in 1510, he participated in *Dola-yātrā*, Lord Krishna's swing festival, in Puri town. As in Puri, *Pañcha-dola-yātrā* (five day festival, including the throwing of colors) is gorgeously performed in Kendrapara District. The *Dola-yātrā* of Olakana is famous all over Orissa, as many deities participate in the festival. Especially famous in Kendrapara are the *Gopāl-ogal* songs performed by the cowherd men during the *Dola-yātrā* celebrations.

Then, after *Janmāṣṭami*, the festival of Nanda Maharaja is observed in the Kendrapara area with great devotion. Two boys dressed as Krishna and Balarama, and two men dressed as Nanda and Yashoda march in a big procession and all the people bow down to them.

At the time of Thakur Bhaktivinode, all of these festivals were performed in Kendrapara Govindajiu temple, arranged by King Radhashyama Narendra and his family, and due to the king's patronage Kendrapara became famous as a cultural center. Specifically, with the king's encouragement, Gokula Chandra Sri Chandan became an eminent vocalist and guitarist and

was called for performances by the king of Kashmir and the Nizum of Hyderabad. Also around the same time the poet Ramasankar Ray of Dikshitapara composed ten dramas, the most famous of which presents the pastimes of Lord Ramachandra in the forest during His exile, as well as epics on Maharaja Pariksit and on Taranisena, the son of Vibhisan.

At the same time, Kendrapara was also famous for its *pāllā*, a most attractive musical and dramatic performance of traditional Odissi songs and dances. *Pāllā* expertise has developed in Kendrapara because in the local culture there is a requirement for its frequent performance. Thus the *pāllā* artists of Kendrapara have won national recognition. On the 21st day after the birth of a child, one type of *pāllā* called *baithaki*, which is performed with the dancer in a sitting position, must be done in every Hindu family of Kendrapara. In larger festivals, another type of *pāllā* called *thia*, which is performed in a standing position, is regularly performed. Thakur Bhaktivinode also composed a *pāllā* in Bengali named *Śoka-śātana-pāllā*.

Other cultural performances still find enthusiastic audiences in the district, in spite of the influence of television and cinema. The famous *ghodānācha* folk dances may be seen in many parts of the district. From the villages Nilapada and Mahakalapara the fishermen perform *ghodānācha* every year. Also, puppet dance shows of Krishna with Nanda, Yashoda, the gopas, gopis and Uddhava are commonly seen.

Thus Kendrapara District has a very rich cultural heritage, which is certainly strongly reflected in the daily life of village Choti today, as it was during the time of Thakur Bhaktivinode. At the Choti homestead, Sri Sri Radha-Madhava and Dadhi Baman have been worshiped since the sixteenth century.

In the plot adjacent to Thakur Bhaktivinode's homestead, Baladevjiu with Lord Jagannath and Subhadra have been worshiped since the sixteenth century. Every year on *Śravan-pūrṇimā*, the birthday of Baladevjiu, on *Janmāṣṭami*, the birthday of Lord Sri Krishna, and on *Nandotsava*, the festival of Nanda Maharaja, grand festivals are observed in Choti as they are in Kendrapara town.

It is stated in the *Rāmāyana* that Lord Ramachandra, before killing the demon Ravana, worshiped Durga to become victorious in fighting. So all over Orissa the *Daśaharā* festival in the month of Ashvin (September-October) is performed. It is the grand festival of Bengali families. Thakur Bhaktivinode gives descriptions in his autobiography of the *Daśaharā* festivals he experienced as a boy at his maternal uncle's village, as well as one he saw in Cuttack. Previously, the *Daśaharā-pūjā* of Thakur Bhaktivinode's family was famous in the Choti area. The deity of Ramachandi is still being worshiped in Choti, as the family deity of Rajaballav Dutta.

In Choti one can find dramas at the time of *Daśaharā* and *Dola-yātrā*, as well as a rich tradition of *pāllā* performances during the various village festivals. In

this way the ancient cultural heritage of village Choti is being preserved.

But most noteworthy of all the performances which were going on at the time of Bhaktivinode Thakur was one of a pure devotional character called *hari-hāṭa*. It was performed in the field of Kantaniapadia of village Choti for a seven day period, and consisted of the chanting of the holy names and the reading of the whole *Śrīmad Bhāgavatam*. Taking the basic idea and name of this function from village Choti, Thakur Bhaktivinode and his disciples traveled from village to village in Bengal and Orissa starting Nama Hatta programs. Thus Nama Hatta became the first large-scale vehicle for the spreading of Gaudiya Vaishnava philosophy and practices in the modern world and mostly through the efforts of ISKCON they can be found today in every corner of the world.

## CHAPTER 3

### Features of Kendrapara District

As described in the Vedic scriptures, Sri Baladevjiu is the elder brother of Sri Jagannath, the presiding deity of Sri Kshetra (Puri). So it is also an established Hindu belief that the pilgrimage of a devotee cannot be fulfilled without visiting Tulasi Ksetra and having *darśana* of the Lord's elder brother Baladevjiu at Kendrapara before and after *darśana* of Jagannath at Puri. Honoring this tradition, Sri Chaitanya Mahaprabhu and other famous Indian *sādhus* have visited this place for hundreds of years. In addition to the sacred temple of Lord Baladevjiu at Kendrapara, there are numerous other points of interest in Kendrapara district. Of special historical significance within the Vaishnava tradition are the Bana Biharijiu Temple in Righagara (17th century), the Laksmi Varaha Temple in Aul (17th century), and the ancient banyan tree of Sakhibata.

Other points of interest in the district are the dense mangrove forests at Bhitarkanika, the bird sanctuary at Bagapatia, the crocodile breeding ground at Dangamal, the Olive Ridley sea turtle breeding ground at Gahirmath, and the Falsepoint Lighthouse (18th century).

Kendrapara was formerly a part of Cuttack District. In 1993 separate districts of Kendrapara, Jagatsinghpur, and Jajpur were carved out of Cuttack District. Kendrapara District is bounded by Bhadrak and Jajpur Districts in the north, and Cuttack and Jagatsinghpura Districts in the west and south, with the Bay of Bengal in the east. The district headquarters is the town of Kendrapara.

Kendrapara District is divided into nine blocks—Aul, Derabis, Garadpur, Kendrapara, Mahakalpara, Marsaghai, Pattamundai, Rajnagar and Rajkanika. Here we list the significant temples and other features found in each of these blocks:

### Kendrapara Block: Sakhibata and Ichhapur Baladevjiu Temple

In Chapter Two we described how Lord Baladev was worshiped for seven years beneath the banyan tree at Sakhibata and how He eventually came to be worshipped at Ichhapur. Ichhapur is now part of Kendrapara town, but at the time of construction of the present Baladevjiu temple, it was part of the now non-existent city of Chedaragada. The Baladevjiu temple is known for its special *prasād* like *rasāvali*, *magaja laḍḍu* and *potala piṭhā* which are unique in their taste and preparation.

### Ichhapur Gopidas Ramjiu Math

In the worship of Sri Baladevjiu, the role of one Saint Gopidas is especially noteworthy. Saint Gopidas was a Vaishnava of the Ramanuja cult who came to

Kendrapara in the eighteenth century. Finding disturbances in the worship of Sri Baladevjiu, he took charge of the temple and improved the deities *sevāpūjā*, worship, by collecting funds and lands from local feudal landlords. Due to his efforts, many villages were pledged for the service of Lord Baladevjiu by Raghunath Bhonsal, the *marahatt subādār* (the provincial governor representing the Maharastrian ruler of Orissa). Saint Gopidas also established the Ichhapur Gopidas Ramjiu Math wherein the saint's beloved Ramjiu is worshipped.\* Since 1949 this *math* has been under government control. The saint also established the worship of Laksmanjiu in the village of Kusiapal.

### Temple of Govindajiu

The Jana family is very prominent in the history of Kendrapara. In the 17th century, Rana Kurupa Jana, settling here from Jodhpur in Rajasthan, became the feudal landlord of Kendrapara. His son was Rana Govinda Jana, and Rana Govinda's son was Sadasiva Jana, who started the worship of Govindajiu along with Sri Radha and Lalita in Kendrapara. Sadasiva Jana had two sons, Radhashyam Narendra (1807-77), and Gaurishyam. He also had one daughter named Bimala who married the feudal landlord of Balia in

\* The disciplic chart of the *math* from 1863 to 1949 is as follows: i) Mahanta Santh Gopidas; ii) Ramakumati; iii) Raghubar; iv) Balaramdas; v) Govinda Ramanujadas; vi) Ranga Ramanujadas; vii) Todadai Ramanujadas; viii) Ramaprasana Ramanujadas; ix) Kulashekhar Ramanujadas.

Jajpur, the famed Vaishnava poet Abhimanyu Samantasimhara. Radhashyam Narendra worshiped this family deity Govindajiu by constructing a beautiful temple. Following Rajasthani tradition, to this day *chapāti* (bread) is offered daily to Govindajiu, together with cooked rice. The temple remains in good condition, although the adjacent buildings which housed the resident sādhus are broken.

### Badakotha

The palace of the Rana family, named Badakotha, is near to the Govindajiu temple. This palace is a memorial to the fame of the Jana family. Thakur Bhaktivinode would often come to this palace when he was living in Choti. He wrote in his autobiography that in 1858, when his grandfather had become ill, he came to Badakotha to collect cinnabar and parbal leaves from Radhashyam Narendra for his grandfather's treatment. Now the palace is mostly destroyed, but some portions remain where the descendents of the Rana family are living.

### Binoda Bihari Temple

The Binoda Bihari temple at Ganamahāl is very famous for its elaborate carvings. Rama Govinda Jagadev, the son of Gaurishyam Narendra and the nephew of Radhashyama Narendra, started the construction of this temple in 1354, and it was completed within 39 years by his son, Laksmi Narayana Jagadev. There are deities here of Binoda

Bihari, Madan Mohan and Gopinath. The Binoda Bihari deity was brought here from Kujanga.

### Kalpataru Ashram or Baia Math:

Jagannath Narayandev, the feudal king of Parala Khemandi (modern Gajapati state in southern Orissa) had two sisters. One sister married Radhashyama Narendra and the other married Sivaram, the feudal chief of Tekali in Ganjam district. But there was some family quarrel. Nrisingha, the younger brother of Sivaram, killed King Jagannath Narayandev's mistress. Thus the king drove out Sivaram from Tekali, and Sivaram came to Puri with all his family members. However, Nrisingha was killed by some dacoits. Radhashyama Narendra discovered the aggrieved Sivaram and his family and brought them to his state, Kendrapara. Deeply affected by the death of his younger brother, Sivaram resolved to lead a religious life. So Radhashyam Narendra made all arrangements and built a saintly house for him. Sivaram named that house after his younger brother. Eventually it came to be known as Nrisingha Tekali, then as Nrisingha Tikili, then as Nrisingha Tikiri Math. This *math* was managed by the Narendra family, but when they became poor it was taken over by Kshetrabasi Sahu of Jaumliapati, in Cuttack city. Eventually the care of the *math* came to Baiababa, the disciple of Ramdas Babaji Maharaja. Since then this *math* is called Baia Math or Kalpataru Ashram and is managed by the Sri Kalpataru Sachi Nandan Trust founded by Sripad Baiababa.

### Sri Radha Nikunja Bihari Ashram or Bhagavat Das Math

This ashram was established by Sri Bhagavat Das Babaji, also known as Mahant Sri Bhakti-carana Das Goswami, the disciple of Srila Bhaktisiddhanta Saraswati Thakur. The Pushpa Samadhi of Srila Bhaktisiddhanta Saraswati Thakur is situated at the front of the ashram. After the demise of Sri Bhakti-carana Das Goswami, his disciple Sri Sacchidananda Das Goswami is now the *mahant* of Sri Radha Nikunja Bihari Ashram and its branches. The *math* also functions as the district headquarters of the ISKCON Nama Hatta program in the area.

### Madan Mohan Math in Mathasahi

This *math* was started in the seventeenth century by Padmanabha Das, a Gaudiya Vaishnava *sādhū* of the Vakresvara *paribāra*, spiritual disciplic line. Sri Chaitanya Mahaprabhu and Sri Sri Radha Madan Mohan are worshiped here. One peculiarity of the *math* is that separate land is allotted for feeding the *math*'s cats. The ceremonial bathing of the *mahanta*, spiritual head, of the *math* is performed with the flowers and turban that have been offered to Sri Chaitanya Mahaprabhu at the Gambhira of Radhakanta Math, Puri, where Sri Chaitanya Mahaprabhu and Vakresvara Pandit Prabhu were staying.

### Hanuman Temple in Nikrei

The Hanuman temple of Nikrei is more ancient than the Madan Mohan Math. The large Hanuman deity

which stands at the south door of the temple compound was worshiped first. In course of time a smaller Hanuman deity as well as Sri Radha Krishna deities were installed inside the temple.

### Dikshitapara Radha Rasika-ray Math

Radha Rasika-ray deities were installed in the 18th century in Dikshitapara by Kavisurya Sadananda Brahma, a Gaudiya Vaishnava *sādhū* of the Gadadhara *paribāra*. His *guru-pīṭha*, spiritual master's place, is Gangamata Math in Puri. According to his description, the disciplic line of Rasika-ray Math is Sri Chaitanya Mahaprabhu — Sri Gadadhara Goswami — Sri Ananta Acharya — Sri Raghugopal Goswami — Lakshmipriya Das — Gangamata Thakurani — Banamali Das — Sri Kishore Das — Sri Sadhucharan Das, alias Kavisurya Sadananda Brahma.

### Asureswar Raghunathjiu Temple

The Raghunathjiu temple in Asureswar is more ancient than Dikshitapara Rasika-ray Math. Every year, Oriya language Rama-lila composed by Kavisurya Sadananda Brahma is sung here during the famous *Rāma-navami* celebrations.

### In Derabish Block: Dadhi Baman Temple

The Dadhi Baman Temple and the birthplace of poet Sadasiva Baishya (born 1790) has made Derabish famous. Bhaktivinode Thakur went to Puri via Derabish (Golarhat) to appear in the teachership examination in 1859.



### Panchupandava Temple

Here, deities of the five Pandava brothers are being worshiped. In the Sanskrit epic *Mahābhārata*, *Vana Parva*, it is stated that the five Pandavas came to Jajpur. As Panchupandava is adjacent to Jajpur district, the five Pandavas may have come here.

### Radhakanta Math

Ancient Radha-Krishna deities with the eight *sakhis* are being worshiped in this *math* at Laksmi Narayanapur. Sri Bhaktisiddhanta Saraswati Sarani (Choti Golarhat Road) passes through this village and meets National Highway No. 5A (Expressway) here.

### Hanuman Temple

The office of Padmanabhadev, the King of Aul during the nineteenth century, was in Gulnagar village. Once, when the king was taking bath in the river Govari, to clean his feet he placed them on a large stone in the water. Then he returned to his office. Later that day, Sri Hanumanjiu appeared before the king in a dream and said that the large stone in the water was actually an image of Hanuman. The king should bring that image from the river and make arrangements for worship. The king did so, and Hanumanjiu has been worshipped in Gulnagar ever since. Now the worship of the deity is being carried on by one Vaikunthanath Brahmacari.

### Pattamundai Block

Palasinga Vrindabanjiu Math is on the bank of the river Brahmani at Palasinga. As described in Chapter

One, this *math* is of Gaudiya Vaishnavism and is connected with Nikrei Madan Mohan Math. Nearby is Choudakulat, where there is a temple of Dadhi Baman. The sweet rice prasad of this temple is famous.

### Mahakalpara Block: Hukitola

Hukitola is a beautiful island situated at the mouth of the river Mahanadi. Sometimes ships navigating in the Bay of Bengal mistook the physical features of this island to be the familiar Point Palmyras which is situated at the mouth of the river Vaitarani forty miles to the north, and many shipwrecks resulted. So eventually the island came to be known as Falsepoint. The Falsepoint Lighthouse (1876) was constructed here to warn the ships, and this lighthouse is still in use serving Paradeep Port. Hukitola can be reached by launch from Jamboo.

### Aul Block: Laksmi-Varaha Temple

This seventeenth century temple was constructed in Varuniadiha by the Bhatta king Nilakanthadev of Aul. The king's habit was to go by horseback every day to Dashashvamedha, situated in modern Jajpur District, to worship Laksmi Varaha there. Before worshipping the deity he would not take even a drop of water to drink. After four years, the deity appeared to the king in a dream and said that he should return to Aul, but He instructed that the king should go ahead and the deity would follow behind, and that the king should not look back during the journey. Doing as instructed, the king traveled to Aul,

listening to the sound of the deity's wooden footwear along the way. Reaching near his palace the sound of the wooden footwear stopped, and the king looked behind to see Laksmi Varaha standing there.

The king built the temple there and gave charge of the worship of the deity to a Babaji who had been worshipping Mahadev at that spot, and he also brought from Jajpur to Aul the brahmins of the Dixit and Panda families who had been worshipping the Varahadev deity. Descendents of those Dixit and Panda brahmins are still engaged in this worship.

#### **Rajkanika Block:**

Gopaljiu temple in Rajkanika town, the Laksmi Narayana temple at Olaver, the Jagannath temple in Nuapatana and the Gopinath temple at Badagaon are famous in Rajkanika block.

#### **Rajnagar Block:**

In Rajnagar block are famous Jagannath temples at Keradagarh and at Righagara. Keradagarh is the birth place of Baiababa, the disciple of Sripad Ramdas Babaji Maharaja. His deity of Sri Sacinandana is still being worshiped there.

#### **Garadpur Block:**

Goloka Bihari temple and Patita Pavan temple of Garadpur Block in Tala Kusuma village are situated on the left bank of the holy Chitrotpala River.

## Chapter 4

### **Kendrapara Government High School**

It was the prediction of Lord Chaitanya Mahaprabhu in the sixteenth century that the holy name of Krishna would be heard in every town and village of the world. Thakur Bhaktivinode was the first to envisage how this prediction would be fulfilled, and one major element of his vision was that the devotees needed to learn English. During the time Thakur Bhaktivinode was residing in Choti, there were only two schools in Kendrapara, one in Mahanga and the other in Kendrapara town, both of which were Oriya-medium. In 1858, Thakur Bhaktivinode, together with the then-*munshif* (junior judicial court magistrate) Sibaprasad Singh, organized the first English-medium school in the Kendrapara area and Bhaktivinode Thakur became its first Headmaster. This school, located on the bank of the river Govari, in the course of time became a High English School and then a Government High School.

Unfortunately, though, due to some error in the distant past, the incumbency chart of Headmasters on display at the school shows the name of Janat Khan (1863) as the first Headmaster, and the name of the great saint Kedarnath Dutta, Thakur Bhaktivinode,

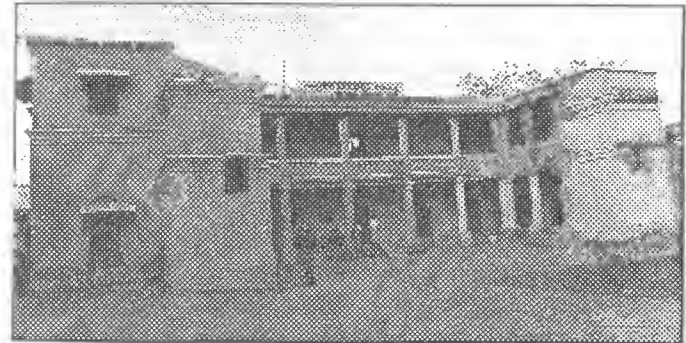


*Thakur Bhaktivinode in his college days, a few years before he began his service life at Kendrapara High School*

has been overlooked. This situation should be rectified by the concerned school officials as soon as possible.

The incumbency chart is not always an accurate record of history. For example, the Kendrapara municipality was organized on 10th March 1869 under first Chairman Sri Krishna Chatterjee, but the

name of Sri Jogesh Ch. Datta is listed on the incumbency chart as the first Chairman for the period 1908-1911. We will see other examples in the Appendix to this volume how similar errors have occurred in the school records concerning the tenure of Thakur Bhaktivinode at Bhadrak High School and



*Kendrapara Government High School where Thakur Bhaktivinode began his service life as the first Headmaster*

at Bhaktamadhu Vidyapith, Cuttack. The truth of history, though, is clearly stated in the following publications:

*Sva-likhita Jivani* of Sri Kedarnath Bhaktivinode, published in 1896 (Bengali).

*Thākura Śrī Bhaktivinoda* by Nityananda Brahmachari, 1985 (Oriya).

*Sahitya Shaita* by Dr. Basudev Das, 1986 (Oriya).

*Bhaktivinoda Dharara Acharya Barga* by Janaki Pattanaik, 1987 (Oriya).

*Kedārnāth Datta* by Professor Banarasi Nath Bharawaja, Calcutta, 1989 (Bengali).

*The Seventh Goswami: A Biography of Bhaktivinode Thakur* by Rupa-vilasa Das (Robert D. MacNaughton) Washington, U.S.A., 1989 (English).  
*Ṭhākura Śrī Bhaktivinoda* by Professor Dr. Fakir Mohan Das, 1994 (Oriya).

Though national and international scholars are declaring Thakur Bhaktivinode as the first headmaster of the school, yet the names of Thakur Bhaktivinode and Munshif Sibaprasad Singh are not included in the school records. Bearing silent witness, Munshif Sibaprasad Singh's pond, called *munshif pokhari* by the local people, still adjoins the High School campus.

Apprehending some danger, Sripad Krishnachandra Mohanty Bhaktibhushan, one of the great industrialists of Orissa, expressed in his 'Humble Request' included in my book *Ṭhākura Śrī Bhaktivinoda*, that if there will be no remembrance remaining in Kendrapara and if no statue or photograph of Thakur Bhaktivinode, the founder and first Headmaster of the school will be placed in Kendrapara Government High School, or if the Tourist Department of Orissa Government will not make a tourist center in Choti Village, then in less than five hundred years all will forget this place just like they have forgotten Kenduli (in Puri district), the birth place of the great Vaishnava poet Jayadev. Then, who will be able to say that village Choti was the native place of Thakur Bhaktivinode and his son Prabhupada Srila Bimala Prasad Bhaktisiddhanta Saraswati Thakur?

## CHAPTER 5

### Choti Today

Choti Village, under Derabis Block, has a population of more than 3,000. Included in the village are the hamlets Baliapada, Saptapadi, Dihasahi, Jenasahi, Pankasahi, Nahakasahi, Kelasahi, Malikasahi, Panupanda Tota, Choti, Gokhasahi, Dhobasahi, Baniasahi, Mallasahi, and Kandarasahi.

To reach the native place of Thakur Bhaktivinode, one travels from Kendrapara on Indupur-Kendrapara Road (District Road No.13) up to Nikrei. At Nikrei College Square one turns left on Thakur Bhaktivinode Sarani, entering Choti Village first at Baliapada, then Saptapadi, Dihasahi, Jenasahi and Hata in Kantaniapadia respectively. From Hata it curves to the right side and runs through the hamlet of Choti. The native place of Thakur Bhaktivinode is called Baluadiha or Babughora (the house of the landlord).

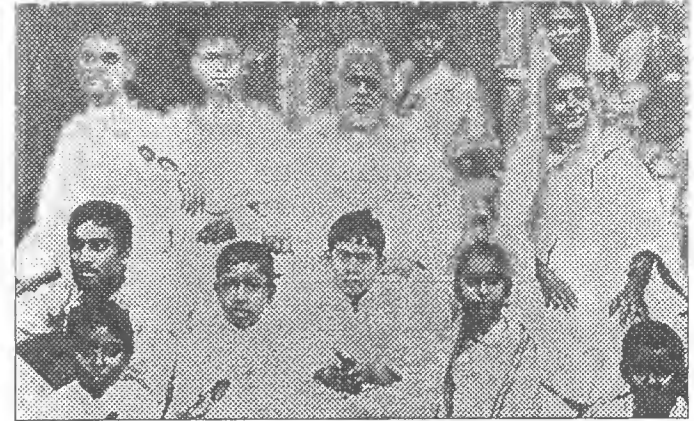
The original houses in Thakur Bhaktivinode Nagar used by the Thakur are no longer existing. On the

plot at present are two thatched houses, one of which is used as a temple for the family deities, and another which is used as a *nāṭamandir*, a portico for sankirtana and discourses. At present, only Dadhi Baman (Jagannath) remains of the original family deities, as Sri Sri Radha Madhava were immersed some time ago by the Ray family, the descendents of Thakur Bhaktivinode's co-landlords, but Sri Sri Radha Madhava are returning to Choti through the efforts of Their devotees.

Regular daily worship is continuing there up to the present. They take *amañiā-bhoga* (early offering) in the morning time and *ukhuḍa* (puffed unboiled rice and molasses balls) with milk in the evening. On major festival days such as *Gaura Purnimā*, *Janmāṣṭami*, etc., cakes and sweets are offered, and in the summer season *chatuā* (a powdered grain) and green coconut water are offered at 4:00 PM.

To the north of the temple are the residential houses of the Ray family and to the south is the old Dasahara Mandap where the goddess Durga is worshiped in the month of October as well as the *Durgāpaḍiā* (vacant land for observance of this worship of Durga). This Dasahara Mandap is where Srila Bhaktisiddhanta Saraswati Thakur would stay during his visits to Choti. Now public meetings with the chanting of the holy names is going on every year by the devotees in the land of Thakur Bhaktivinode.

Near to Thakur Bhaktivinode's land, in a separate plot of a brahmin family, Sri Baladevjiu together with

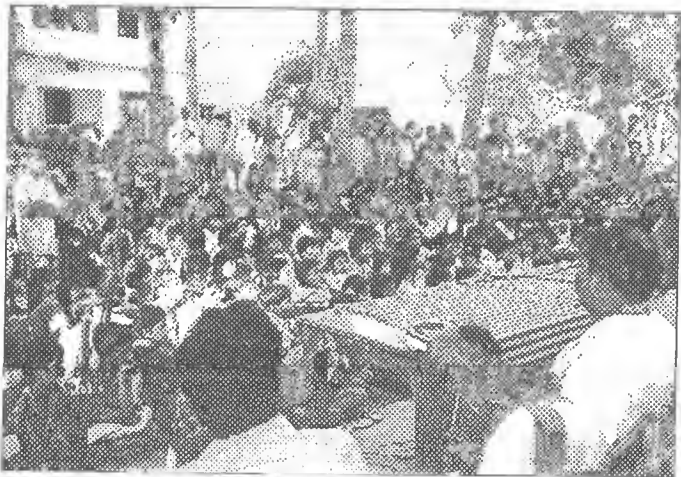


"Choti is our native village."  
Thakur Bhaktivinode with his family. Bimala Prasad is at upper left.

Sri Sri Jagannath and Subhadra Devi are worshiped. These deities were brought from Mursidabad (West Bengal) in the sixteenth century by Raghunath Padhi and the King of Aul also donated land for Their worship. Now the worship of Baladev is being continued by Raghunath Padhi's descendant, Sukadeva Dash.

Near to Baluadiha is a large open field called Kantanapadia. At the time of Thakur Bhaktivinode, *Hari-hāṭa* (Nama Hatta) and *Dola-yātrā* were conducted in this open field regularly. Now only *Dola-yātrā* is being conducted here, but every year the local ISKCON Nama Hatta devotees and ISKCON devotees from around the world conduct public chanting of the Lord's holy name together with the

local villagers in Baluadiha and other public places during the months of September, January, February, and June in honor of Thakur Bhaktivinode and Thakur Bhaktisiddhanta Saraswati Goswami's appearance and disappearance days.



*The people of Choti glorify Srila Thakur Bhaktivinode on his appearance day.*

Plans are presently being drawn up for development of some modest facilities in Choti for pilgrims to come and have *darśana* of Sri Sri Radha Madhava and Dadhi Baman. For further information, please contact the publishers.

## APPENDIX

### Thakur Bhaktivinode and Thakur Bhaktisiddhanta Saraswati in Orissa

We find many remembrances of Thakur Bhaktivinode as well as Srila Bhaktisiddhanta Saraswati Thakur in Orissa, other than in Kendrapara, in the districts of Mayurbhanj, Balasore, Bhadrak, Jajpur, Cuttack, and Puri.

At the time of Thakur Bhaktivinode, Orissa, Bihar and Bengal were one entity under the control of the Calcutta Presidency. In 1912 Bihar and Orissa were separated from Bengal, but in the process Midnapur District, which was traditionally part of Orissa, became a part of Bengal, and Phuljhar and Vindygiri Districts were also separated from Orissa to become part of Madhya Pradesh. In addition, the whole of Srikakulam and Vishakhapatnam Districts, including Tekali, Manjusha, Badaring, Tarala and Parbalipur, became part of the former Madras Province (and now are part of Andhra Pradesh). Then, in 1936, Orissa was separated from Bihar. At the time of Thakur Bhaktivinode and Srila

## Choti: The Native Place

Bhaktisiddhanta Saraswati Thakur, Cuttack was the capital of Orissa. After Indian independence, Bhubaneswar became the capital in 1948.

### Jajpur

In 1857, after completing his college education, Thakur Bhaktivinode traveled from Calcutta to his native place in Choti. On the way he stayed for three days in Jajpur with his family and visited the Viraja temple, Dashashvamedha Ghat on the Vaitarani river, Brahmakunda, the Varaha temple, the temples of Bhutesh, Trilochaneswar, Ishaneswar, and the place of Sri Chaitanya Mahaprabhu's forefathers near to the Kapileswar temple. These places had also been visited by Lord Sri Chaitanya in 1510. Two palanquins sent by his grandfather then arrived from Choti and he and his family left Jajpur late at night, reaching Choti in the morning.

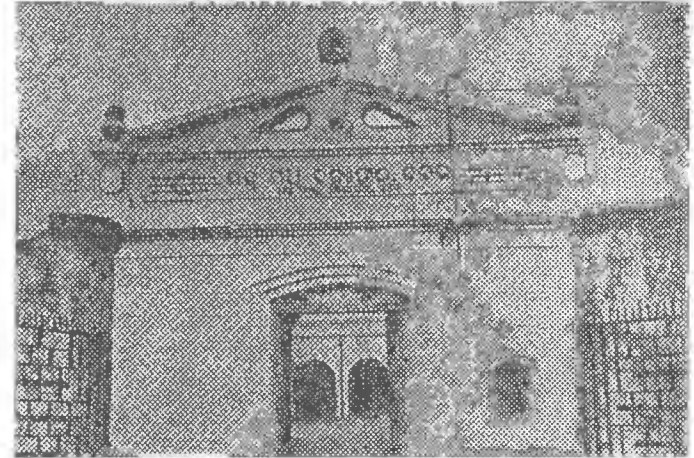
On 25 December 1930, Srila Bhaktisiddhanta Saraswati Thakur visited Jajpur. For the remembrance of Sri Chaitanya Mahaprabhu's visit to the place of his ancestors here he built a temple of the Lord's footprints within the compound of the Varaha temple which is situated on the bank of the Vaitarani river.

### Cuttack

In 1859, Thakur Bhaktivinode traveled from Choti to Puri to appear in the teachership examination. On the way, he stayed one night in Cuttack. Passing the examination, later that year he joined as the sixth teacher in Cuttack English School (modern

## of Srila Thakur Bhaktivinode

Revenshaw Collegiate School). In 1881, on the request of his friend Madhusudan Rao, he took leave from his service and worked for about one year as the honorary first headmaster of Cuttack Victoria High School (modern Bhakta Madhu Vidyapitha).



*Bhakta Madhu Vidyapitha, Cuttack*

On 20 June 1918, Prabhupada Srila Bhaktisiddhanta Saraswati Thakur stayed with his followers for two days in Cuttack on the bank of the river Kathajodi at the house of the Police Superintendent, Sri Krishna Mahapatra, speaking each night at local public programs there. He also visited the Cuttack Chaudhuri Bazar Gopaljiu temple where he presented his explanation of the *Śikṣāṣṭakam* verses of Sri Chaitanya Mahaprabhu.





*A page from the Centennial Souvenir of the Bhakta Madhu Vidyapitha, published in 1981*

Srila Bhaktisiddhanta Saraswati Thakur again visited Cuttack in 1924, 1926, 1930, 1933, 1935 and 1936, speaking at big public programs. In 1924, in honor of the

memory of his father, Saccidananda Bhaktivinode Thakur, he started the Sri Saccidananda Math in a rented house. When, in 1933, Sri Chintamani Nayak donated land in Oriya Bazar to Srila Saraswati Thakur, Sri Saccidananda Math was shifted to that place. He started an Oriya fortnightly spiritual magazine *Paramārthi* from Cuttack in 1931, and in 1936 he installed a press there named "Paramartha Printing Works". Now the wooden shoes of Srila Bhaktisiddhanta Saraswati Thakur are being worshiped in his room at Sri Saccidananda Math.

On 26 March 1936, Srila Saraswati Thakur visited the place where the temple of Sakshi Gopal had previously stood in Barabati Fort, Cuttack. At the time of Chaitanya Mahaprabhu, this spot had been the main place of residence of King Prataparudradev, the king of Orissa. Then, Srila Saraswati Thakur visited the Sri Chaitanya Math of Mahamadia Bazar, which was previously known as Jagannath Ballabh Garden (another Jagannath Ballabh Garden is famous in Puri). Sri Chaitanya Mahaprabhu stayed here, taking *prasād* at Swapneswar Vipra's house, and here the Lord blessed King Prataparudradev with the private audience that he had so eagerly requested during the Lord's stay in Puri.

Then Srila Saraswati Thakur visited the installed footprints of Lord Chaitanya at Gadagadia Ghat on the bank of the Mahanadi River. Here, seventy-two sankirtan parties from different parts of Cuttack came to sing the glories of Sri Chaitanya Mahaprabhu as the Lord began His crossing of the River Mahanadi in a new boat especially constructed for the occasion by King Prataparudradev.



### Puri

Thakur Bhaktivinode came to Puri for the first time in 1859. He traveled from Choti to appear in the teachership examination which was held in the Circuit House. During this time he witnessed the elaborate *Candan Yātrā* festival wherein the Madan Mohan deity is covered with sandalwood paste and taken on a boat ride.

From 1870 to 1875, he was posted as Deputy Collector and Deputy Magistrate in Puri. From the Thakur's autobiography we learn that during this tenure he began to learn Sanskrit from Pandit Gopinath Mishra, and he completed the study of the whole Sanskrit *Śrīmad Bhāgavatam* with Srila Sridhara Swami's commentary. Thereafter he started to preach, daily explaining the *Bhāgavatam* to the public at the Sri Jagannath Ballabh Math and at the Sri Mandir, Lord Jagannath's temple. During this period he also composed his first Sanskrit work, *Datta Kauṣṭubham*, and commenced the composition of a second Sanskrit book, *Kṛṣṇa Saṁhitā*. His son Bimala Prasad Bhaktisiddhanta Saraswati was born in the year 1874 while the Thakur was staying in a rented house near Narayana Chata Math, on the left side of the Grand Road. Now a big Chaitanya Math stands at that place, built by Sripad Madhava Maharaja, the disciple of Srila Saraswati Thakur.

In 1900, Thakur Bhaktivinode returned to Puri with his son, Bimala Prasad Bhaktisiddhanta Saraswati Thakur. They visited the Nimbarka Saṁpradaya's



*Thakur Bhaktivinode in Collector Dress*

Dukhishyama Math, Paramananda Puri's well, Haridas Thakur's *samādhi*, Tota Gopinath Temple and Sri Chaitanya's footprints within the compound of Lord Jagannath's temple. At the request of Thakur

Bhaktivinode, Jagabandhu Pattanaik, the then Sub-registrar of Puri, arranged for them to stay in Giridhari Asan of Satasana Math, which became the base for their preaching during this period. In 1902, Thakur Bhaktivinode purchased from that *math* a piece of land near to Haridas Thakur's *samādhi* at Swargadwar where he built a house called Bhaktikutir, and fixed the following stone inscription in the wall:

*gaura prabhoḥ prema-vilāsa-bhūmau  
niṣkiñcano bhaktivinoda-nāmā  
ko 'pi sthito bhakti-kuṭīra-koṣṭhe  
smṛtvā-niśān nāma-guṇaṁ murāre*

Always recollecting the names and glorious pastimes of Lord Sri Krishna, the killer of the demon Mura, the unsubstantial and poorest one, Bhaktivinode, stays in the room of this Bhaktikutir in Puri, the land of the divine pastimes of Lord Gauranga, who was always absorbed in the separation pastimes of Sri Sri Radha-Krishna.

While staying at this house in 1904, he arranged for the cleaning of Paramananda Puri's well in Vaseli Sahi with the help of his disciple Mrinalini Dasi. He also collected materials for the manuscript of *Vaiṣṇava Mañjuṣa* dictionary.

In 1918, Srila Saraswati Thakur again visited Puri, having the *darśana* of Lord Jagannath as well as of Tota Gopinath, where Sri Chaitanya Mahaprabhu used to daily hear the Sanskrit *Śrīmad Bhāgavatam* from Srila Gadadhara Pandit Goswami. He also visited Giridhari Asan where Srila Jagadananda Pandit and Raghunath

Das Goswami had stayed, and he worshiped the footprints of Sri Chaitanya Mahaprabhu on the north side of the temple compound.

In 1922, Srila Saraswati Thakur returned to Puri. It was at this time that he began the Purosottam Math on the premises of Bhaktikutir. Visiting again in 1924, he distributed *mahāprasād* to the beggars during *Ratha-yātrā*.

From 1926 to 1936 he visited Puri regularly and had *darśana* of Lord Jagannath every year. In 1926 he celebrated the *Varṣika-mahotsava* (annual festival) of Sri Purusottam Math in the Jagannath Ballabh gardens, the spot where Srila Raya Ramananda had stayed while teaching Odissi dance to the *devadāsīs* and where he had written his Sanskrit drama *Jagannātha-vallabha Nāṭakam*.

On 17 June 1928, Srila Saraswati Thakur observed the 14th disappearance day ceremony of his father, Thakur Sri Bhaktivinode, at Nilimabhavan, Chakratirtha, and in 1929 the same festival was celebrated in Patharakutir Rajbhavan, near Swargadwara.

On 23 June 1930, Srila Bhaktisiddhanta Saraswati Thakur came to Puri, staying there during the period from *Ratha-yātrā* to *Bahuda-yātrā*. He visited all the sacred places of Puri, including the Tota Gopinath Temple and Jambeswar in Harachandi Sahi, the Sri Jagannath Temple and the Gundica Temple, the nearby Sri Nrisingha Temple, Indradyumna *sarovar* where Lord Chaitanya would take bath after *Gundica-marjana*, Narendra *sarovar*, Jagannatha Ballabh Math, Paramananda Puri's well within the Vaseli Sahi Police Station campus, Sarvabhauma Bhattacharya's house

or Ganga Mata Math on the bank of the Swetaganga where Ganga Mata Goswami stayed in the seventeenth century, Gambhira Math (Kashi Mishra's garden) where Sri Chaitanya Mahaprabhu and Vakreswar Pandit were staying, Sidhabakula Math where Thakur Haridas was staying, Kunja Math where Rasikananda Prabhu stayed while in Puri, Bada Asan, Giridhari Asan where Jagadananda Pandit was staying, Krishna Balarama Asan where Khanja Bhagavan Das was staying, and Madan Mohan Asan where Brahmananda Bharati was staying. After touching the water of the sea in Swargadwar, he visited Haridas Thakur's Samadhi Math and returned to Purusottam Math. In this way he showed us all of the important places of Puri and left his foot dust there.

In 1931, he laid the foundation stone of Purusottam Math on the land purchased with funds donated by Sri Pratapachandra Bhanj, the King of Mayurbhanj State. On 5th June, Srila Saraswati Thakur delivered a lecture in front of the Sadbhuja Gauranga Temple within Lord Jagannath's temple compound.

On 23 February 1935, the 60th appearance day of Srila Saraswati Thakur was celebrated at Purusottam Math with great pomp under the presidentship of the Gajapati King Sri Ramchandradev Bahadur. Disciples came from all over India to attend this function as the 60th appearance day function carries special significance.

On 29th March 1936, Prabhupada Bhaktisiddhanta Saraswati visited Puri, his birth place, and stayed in Purusottam Math up to 31st May 1936. Then he returned for a final visit from 14th October to 7th December 1936,

celebrating *Govardhana-pūjā* by worshiping Chataka Parvata within the Purusottam Math compound. His *bhajan kuṭir* may be seen at Purusottam Math.

### Bhubaneswar

When Thakur Bhaktivinode was working as Deputy Collector and Deputy Magistrate in Puri, in 1873 he came with the District Superintendent of Police and some constables and stayed in a tent at Sharadeipur, Bhubaneswar, to investigate disturbances created by one Bishikeshan, a mystic yogi who claimed that he was an incarnation of Maha Vishnu. After some days, Thakur Bhaktivinode again came with two Police Inspectors, the Police Superintendent, and one hundred armed constables to Sharadeipur where he arrested Bishikeshan and sent him to Puri for trial. After eighteen days, the court announced that Bishikeshan would be sentenced to eighteen months imprisonment with hard labor, but later that year the imposter took poison and died in Midnapur jail.

Thakur Bhaktivinode visited Old Bhubaneswar in 1900 with his son Srila Saraswati Thakur.

After *Ratha-yātrā* of 1924, Srila Saraswati Thakur came to Old Bhubaneswar from Puri with his followers and on 7th July started the Tridandi Gaudiya Math in memory of Lord Sri Chaitanya's visit in 1510 to Lingaraj temple, Ananta Vasudeva temple, and Bindu Sarovara.

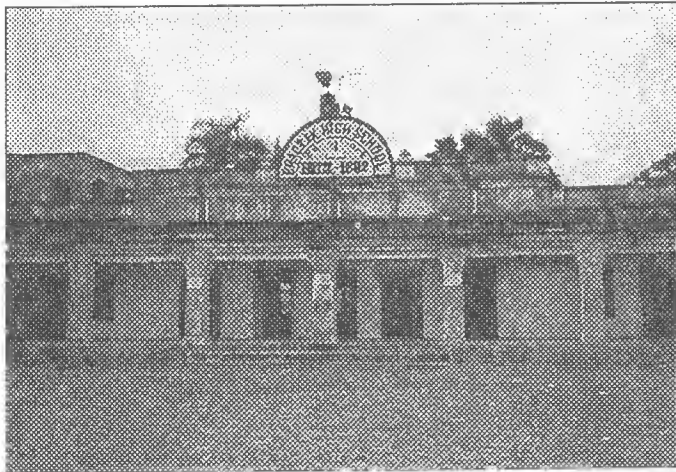
Srila Saraswati Thakur visited Bhubaneswar three more times, in 1929, 1933 and 1935. The construction of Tridandi Gaudiya Math was completed in 1933, and Srila Saraswati Thakur distributed *prasād* there to all

## Choti: The Native Place

devotees. Now the footwear of Srila Saraswati Thakur is being worshipped in his room at that *math*.

## Chandbali and Bhadrak

From Cuttack, Thakur Bhaktivinode was transferred in 1860 as the Headmaster of the Anglo-Vernacular School of Bhadrak (modern Bhadrak Government High School). Although the records of Bhadrak Government High School show Thakur Bhaktivinode as the first Headmaster, the beginning of his tenure is shown as 1883 instead of 1860. In Bhadrak, he constructed his own house, and it was here that his first son, Achyutananda, or Annadaprasad, was born. During this period he wrote his *Maths of Orissa*, for which he became a member of the Royal Asiatic Society in 1877.



*Bhadrak High School*

## of Srila Thakur Bhaktivinode

BHADRAK HIGH SCHOOL BHADRAK		ESTD 1860	
OUR HEADMASTERS			
Sl. No.	NAME	BIRTH DATE	DEATH DATE
1	SRI KEDARNATH DUTTA	1882	1927
2	SRI SARAT CH. RAJEE	1885	1928
3	SRI J.C. DUTTA	1887	1928
4	SRI SRIYASINGHA SEN (RAJ)	1888	1928
5	SRI SURESH CH. BHATTAR	1889	1928
6	SRI BHAKTANANDAN CHAKRA	1890	1928
7	SRI LALITMOHAN BHATTACHARYA	1891	1928
8	SRI GURUDANANDA BHATTACHARYA	1892	1928
9	SRI BALMOHAN PANDA (RAJ)	1893	1928
10	SRI UPENDRA PRASAD BHATTAR	1894	1928
11	SRI GURUDANANDA BHATTACHARYA	1895	1928
12	SRI GURUDANANDA BHATTACHARYA	1896	1928
13	SRI PRADHANAN BHATTAR	1897	1928
14	SRI BHAKTANANDAN CHAKRA	1898	1928
15	SRI GURUDANANDA BHATTACHARYA	1899	1928
16	SRI ANNADA PRASAD BHATTAR	1900	1928
17	SRI BHAKTANANDAN CHAKRA	1901	1928
18	SRI BHAKTANANDAN CHAKRA	1902	1928
19	SRI BHAKTANANDAN CHAKRA	1903	1928
20	SRI KASHINATH PANDA	1904	1928
21	SRI BHAKTANANDAN CHAKRA	1905	1928
22	SRI BHAKTANANDAN CHAKRA	1906	1928

*Bhadrak High School Incumbency Chart*

In February 1878, Thakur Bhaktivinode was transferred from Mahisharekha, near Calcutta, to Bhadrak as Deputy Collector and Deputy Magistrate. Getting that order, he came from Calcutta to

Chandbali by sea. Then from Chandbali he went to Bhadrak and stayed in a sub-divisional officer's residential house. In his capacity as Deputy Magistrate, he also served as the Secretary of Bhadrak High School, where he was previously the Headmaster. After some months he was transferred from Bhadrak to Narail in West Bengal.

### Balasore

In 1900, Thakur Bhaktivinode with his son Srila Saraswati Thakur came to Balasore and presented *hari-kathā* at the house of Sri Nitya Sakha Mukhopadhyaya Acharyaratna.

On 17th June 1918, Srila Saraswati Thakur again came to Balasore, this time with twenty-three disciples, and stayed again in the house of Nitya Sakha Mukopadhyaya. He delivered a speech on *Śikṣāṣṭakam* in the hall of Haribhakti Pradayini Sabha in Motiganj of Balasore town. On the evening of 19 June 1918, Srila Saraswati Thakur also delivered a speech in the Sri Chaitanya Mahaprabhu temple of the house of Laksmikanta Mishra, a descendant of the branch of Sri Chaitanya Mahaprabhu's family which still is based in Orissa.

### Remuna

In 1900, Srila Bhaktivinode Thakur came to Remuna from Balasore with his son Srila Bhaktisiddhanta Saraswati Thakur and visited the Kshiracora Gopinath temple as well as the Pushpa Samadhi of Rasikananda Prabhu within the temple compound.

In 1918, Srila Saraswati Thakur again visited Kshiracora Gopinath temple with his followers. The chief servitor of Gopinath, Sri Shyamasundar Das, served Srila Saraswati Prabhupada along with all the devotees. For their memory, Srila Bhakti Prasad Puri Goswami, President of Gaudiya Mission, started the Madhavendra Gaudiya Math there.

### Satyabadi

In 1900, Thakur Bhaktivinode came to Satyabadi in Puri district and visited Saksigopal with his son Bimala Prasad Bhaktisiddhanta Saraswati Thakur. The Gajapati King Purusottamdev, the father of Maharaja Prataparudra, brought the Saksigopal deity from Kanchi in South India to Cuttack and installed Him in Barabati Fort. This is where Sri Chaitanya Mahaprabhu saw Saksigopal in the year 1510. In 1568 when Kalapahada, the commander of the Afghan forces, attacked Barabati, Gopal was transferred, and He stayed in various places, such as Khurda Fort, Rathipur Fort, and then in Kantalabai on the bank of Chilika Lake. One legend has it that He also resided for some time within the compound of Lord Jagannath's temple in Puri, but due to a quarrel with Lord Jagannath He had to leave. In any case, in the eighteenth century, at the time of the Marahatta rule of Orissa, one Baba Brahmachari brought Saksigopal from Kantalabai and installed Him in Satyabadi where He is worshiped at present. Srila Saraswati Thakur again visited Saksigopal with his followers

## Choti: The Native Place

in 1918 and he read the story of Saksigopal from *Śrī Caitanya-caritāmṛta*.

### Kuamara

In 1918, Srila Bhaktisiddhanta Saraswati Thakur came with twenty-three followers to Kuamara in Mayurbhanj District. At that time, Sri Natabar Mukherjee Bhaktiratna, the disciple of Thakur Bhaktivinode, was the headmaster of Kuamara Middle English School. Srila Saraswati Thakur held discussions with the students there on the literature of Thakur Bhaktivinode. For two days he explained the first verse of Rupa Goswami's *Upadeśāmṛta*. He also started a Nama Hatta center there called "Sri Bhaktivinode Asan". During this tour he also preached the message of Chaitanya Mahaprabhu in nearby Udadal and Kaptipada. Sripad Sudarshan Mishra, the Raj Pandit of the King of Kaptipada, became his follower.

### Alarnath

In 1918, after *Snāna-yātrā*, the public bathing festival of Lord Jagannath, Srila Saraswati Thakur with his followers visited the Satya-Narayan temple in Alarnath. On 17 May 1929 he began some repair work to this ancient temple and constructed the boundary wall. On 24 June of that year, Srila Prabhupada Saraswati Thakur took the deity of Gaurasundara, Lord Chaitanya Mahaprabhu, from Puri to Alarnath in a great procession. In the same year, Srila Saraswati

## of Srila Thakur Bhaktivinode

Thakur started the Brahma Gaudiya Math there in memory of Sri Chaitanya Mahaprabhu's first visit in 1510 at the beginning of the Lord's pilgrimage to South India. Srila Saraswati Thakur again visited with the Sri Gaurasundara deity the following year, and a large festival was arranged in the Brahma Gaudiya Math. In 1934 Srila Saraswati Thakur started an ashram there for devotees afflicted with leprosy.

### Konark

In 1929, Srila Saraswati Thakur visited Konark with his followers. He wrote in his commentary to *Śrī Caitanya-caritāmṛta* that just as Srimati Radharani used to go to Suryakunda to worship the sun god, so Lord Chaitanya used to go to Konark to visit the famous sun temple there. This is also the place where the fisherman brought the Lord out from the Bay of Bengal with his net after the Lord had fainted and fallen into the ocean.

# TOURIST INFORMATION

## General information about Kendrapara District

Area: 249,469 sq. km.      Population: 1,146,470  
Maximum temperature: 38°C      Minimum: 26°C  
Normal rainfall: 340 mm      Monsoon: June to Sept.  
Winter: November to February

For scholars researching Gaudiya Vaishnavism in the Kendrapara area there is a branch of the Sri Bhaktivinode Library located in the colony of Iswarpur, opposite Sri Radha Nikunja Bihari Ashram, in Kendrapara town.

## Approach to Village Choti

By air: Nearest airports are at Bhubaneswar, 80 km and Calcutta, 500 km

By rail: Nearest station is Cuttack, 60 km

By bus: Nearest major bus depot is Badambadi Bus Stand, Cuttack. From Cuttack, buses are readily available to Kendrapara throughout the day (travel time is 2.5 hours). Daily direct bus service to Choti and Mangalpur is also available. Bus service from Calcutta to Kendrapara is available from Babughat near Esplanade, Calcutta.

By car: From Calcutta to Chandikhol via National Highway 5 is 450 km. From Chandikhol to Kendrapara by National Highway 5A is 40 km. From Kendrapara to Nikrei College Square by Indupur

Road is 6 km. From Nikrei College Square to Choti by Thakur Bhaktivinode Sarani is 5 km.

## Private Accommodation in Kendrapara Town

1. Krishna lodging in Bhagabanpur
2. Tulasi Lodging, Aram Lodging, and Dharmasala in Keshpur Bazar
3. ISKCON District Nama Hatta Office Guest House, Sri Radha-Nikunja-Bihari Ashram, Iswarpur

Prasadam meals are available in Kendrapara at Sri Radha-Nikunja-Bihari Ashram and Sri Baladevjiu temple during scheduled times.



*ISKCON District Nama Hatta Office and Guest House  
At Sri Radha-Nikunja-Bihari Ashram*



## About the Author

Fakir Mohan Das, Ph.D., Sahityacharya, served as professor of Sanskrit at Baripada Government Sanskrit College and as senior lecturer in the Post Graduate Department of Oriya, Utkal University. During his tenure he also served as President of the Utkal University Research Assistants Association. Presently he serves as Professor at the Baladeva Vidyabhusana Research Institute, Bhubaneswar.

He has served as Editor of the Monthly *Śrī Hari-saṅkīrtan*, 1963-1987.

He is also the Secretary of the recently formed International Thakur Bhaktivinode and Thakur Bhaktisiddhanta Memorial Trust.

As Founder-Secretary of the Sri Bhaktivinode Library he has directed the publication of the following titles in Oriya language:

1. *Prajukta Khyāto Mañjarī* of Srila Rupa Goswami - A Dictionary of Sanskrit Verbs (Translator)
2. *Mana-sikṣā* of Bhakta Caran Das (Editor)
3. *Bhaktakavi Gopāl Kṛṣṇa* (Author)
4. *Puruṣabodhini Śruti* of Atharva Veda (Editor)
5. *Mahābhāva-prakāśa* of Kahnai Khuntia (Editor)
6. *Gaurāṅga Bhāgavat* of Bhagavan Das (Editor)
7. *Bhakta Caran Das and His Works* (Critical Study)
8. *Padyāvali* of Managovinda Otta (Editor)

9. *Prameya Ratnāvali* of Baladev Vidyabhusan (Translator)
10. *Oṛiyā Sāhityare Bibhinna Dharmadhara* - in four volumes (Critical Study)
11. *Vaiṣṇava Śrāddha-paddhati* (Critical Study)
12. *Padyāvali* of Banamali (Editor)
13. *Caitanya Candrāmṛta* of Prabodhananda Saraswati (Translator)
14. *Jaiva Dharma* (first part) of Thakur Bhaktivinode (Translator)
15. *Braja-bihār* of Daśarathi Das - in two volumes (Editor)
16. *Siddhānta Darpana* of Baladeva Vidyabhusana (Translator)
17. *Mādhurya Kādambini Bindu* of Govinda Das (Editor)
18. *Mana-sikṣā* of Raghunath Das Goswami (Translator)
19. *Śrī Caitanya-vilāsa* of Madhava Rath (Editor)
20. *Śrī Caitanya Padaṅkaputa Oḍiśa* (Author)
21. *Oṛiyā Sāhityare Śrī Caitanya-carita* (Author)
22. *Thākur Śrī Bhaktivinoda* (Author)